

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—Under the stimulus of President Hoover's stiff message to Congress for speed in enacting budget legislation and with the cooperation of Secretary of the Treasury Mills, the Senate Finance Committee on May 6 adopted by a vote of thirteen to four a tax bill estimated to produce \$1,010,000,000 in revenue. Under eight titles, the bill provides for normal income-tax rates of three, five, and nine per cent, and restoration of the earned-income credits carried in the House bill; a maximum surtax of forty-five per cent; additional estate tax and gift taxes up to 33½ per cent; an admission tax of ten per cent on all tickets above ten cents; a tax on telephone messages of ten cents on those costing from fifty cents to \$1.00, fifteen cents on those from \$1.00 to \$2.00, and twenty cents for \$2.00 and more, and on telegraph messages of five per cent; a stock-and-bond transfer tax of four cents and a stock-and-bond issue tax of ten cents per \$100; a two-cent tax on bank checks and drafts; import taxes on crude rubber, oil, coal, copper, and lumber; and increases in first- and second-class postage. The Committee made its report unanimously. First opposition to the bill came from Senator Hull and others in regard to the import taxes in the bill.—On the matter of economy, the Senate formed a strictly bipartisan Economy Committee of six members for the purpose of co-

operating with the Administration in restoring to the bill many of the savings discarded by the House. The hearings of the Economy Committee were secret, and it was announced that no press reports would be given out until the work was completed. At the same time, the Treasury reported that at the end of ten months of the fiscal year, the deficit had passed \$2,500,000,000.

The House passed the Muscle Shoals bill by a vote of 183 to 132. This bill provides for a board of three members to lease the property to any organization other than power or distributing companies for a term of fifty years. A group of bonus bills, including the so-called inflation bill of Representative Patman, was reported adversely by the House Ways and Means Committee. This was said to be the first time in the 143 years of the House's existence that this Committee had filed an adverse report. The Committee delivered a scathing rebuke to the advocates of fiat currency. It was commonly said that bonus legislation was permanently buried under a mass of technicalities. Its proponents, however, decided to continue the fight. The Interstate Commerce Committee of the House recommended enactment of the Rayburn bill providing for retroactive repeal of the recapture provisions of the Interstate Commerce Act, placing of railroad holding companies under the Interstate Commerce Commission, and the substitution of a more flexible rule of railroad rate making.—The Senate passed the Hale bill to bring the Navy up to the provisions of the Washington and London Treaties. It discussed extensively the Glass Banking bill, Senator Glass doing most of the speaking. He revealed that banking affiliates had been declared illegal by a former Solicitor General, whose report was suppressed by two Attorneys General. He also denounced a banking lobby operating against the bill. A move appeared in the Senate to advance money to the cities and States for relief, Senator Robinson proposing a Government issue of bonds amounting to \$2,300,000,000.—The Democratic tariff bill was vetoed by the President. This bill had aimed at lessening Executive power over the tariff and increasing that of Congress, had called for an international conference on trade questions, and requested the President to negotiate with foreign Governments reciprocal trade agreements, granting mutual tariff concessions. The House voted 178 to 166 against the President, but since a two-thirds vote was not reached, the veto was upheld. Speaker Garner referred the bill back to the House Ways and Means Committee.

Prohibition bade fair to be more and more of a campaign issue after the Ohio primaries when in both parties

the Wet candidates ran well ahead of the Drys. At the same time, Senator Barkley, Dry and a high-tariff man, was opposed for the position of keynoter at the convention. A move to draft Owen D. Young appeared, but was promptly repudiated by him.

**Brazil.**—Following the recent trouble between President Vargas and the disgruntled politicians of the State of Rio Grande do Sul, \$500,000 was voted for organization expenses of electoral tribunals throughout the country and the Cabinet issued a statement fixing May 3, 1933, for National Assembly elections. It will be recalled that both the Republicans and the Liberals in the South had been urging the immediate return to Constitutional government. Provisional President Vargas' position had been that his program for the nation's economic reconstruction must be carried out before anything else can be undertaken. By setting a time for the elections, on the one hand, and, on the other, deferring them until 1933 on the plea that it will take quite a while to organize the electoral tribunals and hold municipal elections prior to calling a Constitutional Assembly, it was anticipated that he would have plenty of time to carry out his economic program. Meanwhile, Communists continued their disorders in Rio de Janeiro and minor strikes occurred though the public have lacked sympathy with them. While the union directing the latest strike issued a manifesto denouncing "Anglo-American imperialism" no reason was stated for the strike itself.

**Canada.**—On May 9 Premier Bennett announced in the House of Commons that the United States Government had indicated its willingness to facilitate the establishment of a nationally owned radio system in Canada by making sufficient redistribution of radio channels to make the Dominion scheme feasible. The Government program calls for a chain of high-power stations operating on clear channels and located at suitable intervals across the country, and a number of low-power stations of very limited range operated on share channels and located as required for community services. Despite Washington's approval of the project, United States broadcasters were divided in their opinions about the plan, quite some few considering it a blow to United States radio interests.

**China.**—Following the Shanghai armistice it was announced from Tokyo on May 11 that all Japanese troops would be withdrawn from the Shanghai area within a month. Edward S. Cunningham, the United States Consul General at Shanghai, was designated Chairman of the joint commission of the Powers appointed to assist in arrangements for the evacuation of Japanese troops from the area. As an aftermath of the agreement there was a clash between the Tokyo Cabinet and the Privy Council as to the authority of those who signed the truce on behalf of Japan. The Council held that the agreement

required imperial ratification and consequently should be approved by it: the Government contended that the document was merely a military agreement coming within the competence of the supreme command. However, the domestic dispute, it was conceded, would not destroy the effectiveness of the compact. In Manchuria clashes continued between the Japanese and the local "rebels" and it was reported that Japan was pouring more troops into the country. The Nanking-Canton peace negotiations made no progress.

**Costa Rica.**—On May 8 Don Ricardo Jimenez Oreamuno renewed his Presidential oath and amid national rejoicing began his third term as Chief Executive of the country. Besides having the unique distinction of occupying the Presidential post three times by the choice of the people in free elections, he is the only Costa Rican who has held the post of President of the Republic, President of Congress, and Chief Justice. He is seventy-three years old. While his Administration faces many critical problems it has the support of a majority in Congress and of the people. Towards the United States the President is extremely fair and friendly.

**France.**—On May 6, President Paul Doumer was assassinated in Paris. His murderer was Dr. Paul Gorguloff, an anti-Soviet Russian. The funeral was held on the following Thursday, and Cardinal Verdier pronounced the last absolution in Notre Dame Cathedral. On May 8, the nation, politically unaffected by the crime went to the polls to cast the second ballot in the general elections for Deputies to the Chamber. The results, as had been expected, showed the defeat of Premier Tardieu's party and a notable victory for the Left. The tabulated returns issued later proved that the six parties which had supported Premiers Poincaré, Laval, and Tardieu had lost heavily, the greatest sufferers being Tardieu's own party, the Left Republicans, who surrendered 29 seats, and the Independent Radicals, who were deprived of 28. All five Left parties gained, especially M. Herriot's Radical Socialists, who increased their numbers from 109 to 157. Political observers, however, were wary about predicting what M. Herriot would do with his victory. He himself announced later on that he had made no decisions and that he would wait until a party meeting on May 18. Then, it was said, he might offer participation in the Government to the Socialists. If they refused participation, as they did in 1924, he might ask at least for their support; on the other hand, he might form a Government of a Left Center concentration, or M. Painlevé might be called to head a Cabinet.

At Versailles, on May 10, shortly after he had made a speech of tribute to the murdered Doumer, Albert F. Lebrun was elected the fourteenth President of the French Republic. In the National Assembly which elected him there sat 200 deputies who, although legally members of the Chamber until the end of the present month, had

Politics

Elections Called

Oreamuno Inaugurated

Doumer Assassinated; Left Wins

Government Radio Planned

Aftermath of Shanghai Truce

Lebrun Elected President



just suffered a vote of non-confidence from their constituents and had lost their seats in the coming Parliament. M. Lebrun, formerly a Minister in the Caillaux and Doumergue Cabinets, and M. Poincaré's candidate for the Presidency in last year's elections, was Presiding Officer of the Senate and represented the Department of Lorraine. He received 633 votes to 114 given to the Socialist candidate, Paul Faure. His election was greeted by prolonged cheering and applause from nearly all parties in the Assembly, which clearly felt that in a moment of crisis for France one point at least had been settled without discord. There had been little doubt of M. Lebrun's victory after the withdrawal on the previous day of M. Paul Painlevé, candidate of the Left parties. M. Painlevé's reason for withdrawing was, he said, that M. Lebrun's elevation to the Presidency would maintain national unity, since M. Lebrun, admittedly a candidate of the Right, was endorsed by the Moderate Left.

Immediately after the election the Premier and his Cabinet, as was customary, tendered their resignations, but M. Tardieu declined the customary invitation to re-appointment to a new Government. He explained that the changed majority resulting from the previous week's elections would deprive him of freedom of action. He promised, however, to remain in office to attend to current affairs until the new Chamber of Deputies met on June 2, and another Cabinet could be formed. Meanwhile his letter of resignation was being widely interpreted as an attempt to prevent the formation of a concentration Government by his successor. The Socialists were clamoring that only a Left cartel Government was now possible. Since the new majority can do nothing for at least three weeks, the important discussions of the disarmament conference and the preparations for the Lausanne meeting on the moratorium were brought to a practical standstill.

**Germany.**—At the opening of the Reichstag Chancellor Bruening discussed at length the problems confronting the Republic and defended the measures that had been taken by himself and his Cabinet in working out plans for economic retrenchments at home and in urgently seeking a quick solution of international questions. He reiterated that Germany was unable now or at any future time to pay the political debts resulting from the War. He complained bitterly of the delays in determining this inability to pay, maintaining that until this impossible burden is lifted neither Germany nor the rest of the world could work its way out of the depression. He was listened to with respect and attention because of the serious import of his message and the eloquent manner in which he set forth the problems menacing the nation at home and abroad. Only at the end when he made some references to the National Socialists did the Chamber become noisy. On the preceding day after a Nazi leader had presented a program on unemployment, charges and counter charges were bandied about the hall and the meeting had to be adjourned to restore order.

The victory of the Nazis in the November elections for

the Hessian Diet when they gained twenty-seven seats was upset by a final decision of the Hessian State Court which declared that election null and void, and ordered another election within two months. While the Nazis in this small State have the largest party, they lack the majority necessary for control, and can come into power only by compromises as in Prussia.—In the Memel elections the electorate turned out almost one hundred per cent and the German element had a complete victory. The Lithuanian group failed to add to their five seats held in the old Diet while the Germans increased theirs to twenty-four. It was expected that a decision would be soon rendered guaranteeing the autonomy of Memel and the abatement of the restrictive measures imposed by Lithuania.—Dr. Hermann Warmbold, Minister of Economics tendered his resignation from the Cabinet. This was accepted. General Groener also resigned his place.

**Ireland.**—The Oath and the budget occupied national attention. On May 11, J. H. Thomas, Secretary of State for the Dominions, in the House of Commons sounded another warning to Mr. De Valera, President of the Free State Council, that should the Oath be abolished Great Britain would retaliate by cutting off without negotiations the tariff advantages now enjoyed by the Free State in the British market. On the same day Finance Minister Sean McEntee introduced the budget in the Dail and, as had been previously anticipated, it called for increased income taxes and a surtax to be imposed on all incomes of £1,500 and upwards. The measure provides for expenditures of £26,247,365, with revenue of £26,260,250, leaving a surplus of £12,885. To encourage investment in Free State agencies an allowance of twenty per cent would be made in the income tax on dividends on the shares of companies managed, controlled, or mainly trading in the Free State. To cope with unemployment it was planned to earmark £100,000 to increase the grants under former President Cosgrave's housing Act. In Belfast the budget for Northern Ireland was introduced in Parliament on the same day indicating estimated revenue at £12,193,000 and expenditures of £12,122,300.

**Jugoslavia.**—All through Slovenia beacons were lighted, in defiance of police orders, on May 11, the eve of the sixtieth birthday of Father Anton Koroshets, Slovenian leader and former Premier. Ten demonstrating students were arrested in Ljubljana, despite protests. Agitation against the Government was reported to be very active across the border.

**Peru.**—Communist activities occupied the attention of the Government and any number of Reds were arrested and deported following an attempted mutiny on two cruisers in Callao harbor on May 8, for which there seemed to be evidence that a Soviet committee at Montevideo was chiefly responsible. It was understood that the mutiny

Tardieu  
Cabinet  
Resigns

Bruening  
Addresses  
Reichstag

Oath and  
Budget

Father Koroshets  
Honored

Communist  
Disorders

was planned as the first step in a serious revolt against the Sanchez Cerro Government. It was averted when a sailor warned the Government; the arrest followed and martial law was proclaimed. Previously, on May 6, Sr. Haya de la Torre, leader of the Apra (Radical) party had been arrested as an accomplice in the attempted assassination of the President on March 6. The Government, it was understood, was planning diplomatic conversations with other South American Republics to arrange a conference to study the best means for united action against Communists and the expulsion of professional agitators from the entire country. According to a dispatch to the *New York Times* on May 10, the Government closed the Catholic University at Lima to prevent reunions there of students of San Marcos College, closed on the charge that it was the center of Communist agitation.

**Poland.**—The Polish Embassy at Washington in an open letter denied the reports of intentions or efforts on the part of Poland to force a change on the present status of the free city of Danzig. It was contended that unruly elements were seeking to destroy friendly relations between Poland and the inhabitants of Danzig which had resulted in increasing Danzig's trade turnover more than 6,000,000 tons in the last eighteen years.—Poland sent Foreign Minister Zaleski to the meeting of the Little Entente which was being held in Belgrade. It was hoped that definite plans for healthy cooperation of the Central European States in solving their pressing economic and financial problems would be worked out in a broad spirit.

**Russia.**—A decree was issued on May 7 allowing peasants, whether members of collective farms or individuals, to sell their grain in the open market at their own prices, not the Government's fixed prices. Government grain collections were also thereby reduced twenty per cent, thus leaving more grain in the hands of the growers. It was thought that the decree would encourage petty artisans to manufacture more consumers' goods at home. Increased agricultural production would also be thereby encouraged. Farmers were also given the right to sell their cattle on the retail market, while tea, eggs, cheese, and milk were taken off the rationing list to which purchasers were subject.—Announcement was made on May 7 of an \$8,000,000 long-term credit to be extended by the Soviet Government to Turkey. Though greater in volume, Soviet trade exports were less in value for 1931 than for 1930, according to foreign-trade figures released May 5.

**League of Nations.**—At the meeting of the Council of the League on May 10, it was decided that Albert Thomas, the first Director of the International Labor Office, well merited the League's gratitude and that the League would accord him a funeral at its own expense. This would be the first "international" funeral ceremony.

M. Thomas' death was ascribed practically to overwork. Although professedly a Socialist, he had made a profound impression, in his addresses and annual reports of the International Labor Office, by his appraisals of the social-action program of the Catholic Church, and particularly by his appreciation of the Encyclicals on labor and social questions of Pope Leo XIII and Pope Pius XI. The Council adjourned action on public works until it should have before it "a greater number of schemes."

**Disarmament.**—Important political work by the world disarmament conference meeting at Geneva, would be put off, it appeared to be generally understood, until early in June. The intervening time would be taken up by technical discussions in special committees. The land commission began discussing what cannon would be most "offensive."

**International Economics.**—Invitations, it was announced, would be sent out by Great Britain for the Lausanne Conference on reparations and debts for June 16. The three principal divisions of the Lausanne discussions would be: (1) German reparations; (2) reparations of other nations; (3) general questions, such as the present economic situation. The unsettled political condition in France still threatened the Conference. In the meanwhile, the situation of the Danubian States continued to cause alarm. Particular apprehension was felt for Rumania, where the approval of Charles Rist, Governor of the Bank of France, was sought for the plan of issuing treasury bonds to the extent of \$62,500,000. Great Britain was reported as desiring that the Danubian States go off the gold standard; France, that they remain with it. On May 11, \$18,000,000 in gold was shipped from New York, offset by a reduction of \$4,500,000 in "earmarked" gold, to France, Switzerland, Holland, and Belgium, which countries have been following a policy of recalling their foreign gold holdings.

Few Catholics are aware of the immense work that is being done outside the Church to improve racial relations between Negro and white. Next week, Richard M. McKeon, in "Negro and White Get Together," will set forth a most interesting account of the interracial-relations work that is being carried on in North and South.

Our correspondent in Ireland, Andrew E. Malone, will present an enlightening piece on the "The Irish Oath of Allegiance." He will treat of the popular attitude to the agitation rather than of the juridical and political aspects.

"Chief Justice Hughes on Roger Taney" will be an interesting paper by Valentine Metalis dealing with the speech last year at the unveiling of Taney's memorial at Frederick. The great Catholic statesman is set forth in new relief.

John Gibbons is at his best in detailing the stolid Englishman—or Englishwoman. One of the latter appears in "The Land of the Infidel."



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### The Holy Father and Fordham

CATHOLIC leaders in sociology and social service throughout the country will learn with pleasure of the letter addressed on April 11 to the Very Rev. Aloysius J. Hogan, S.J., President of Fordham University, by the Papal Secretary of State, His Eminence, Cardinal Pacelli. The letter expresses the pleasure with which the Holy Father has learned from Cardinal Hayes "and from other sources," of the progress of Fordham's School of Sociology and Social Service. "His Holiness willingly bestows the Apostolic Blessing on the School of Sociology and Social Service, a Department of Fordham University."

The Holy Father's blessing is a source of satisfaction to all Catholic leaders in this highly important field. Founded sixteen years ago, the Fordham School has steadily increased in academic and civic worth. It has trained men and women who are now prominent in private and public welfare agencies, and it has prepared them "in such a way," writes Cardinal Pacelli, "that they will be actuated in carrying on their labors by proper Christian principles." Fordham's place in social science and in social service is high. Its value not only to New York, but, indirectly, to those communities in which its graduates work, is beyond all price. From the outset of their studies they have been guided and encouraged by teachers of outstanding ability, and have been trained to know the necessity of adhering in all things to "proper Christian principles."

At the same time, the praise of the Holy Father given to Fordham applies to all our schools, since all are actuated by the same spirit. One thinks of our oldest school, founded at Loyola University, Chicago, by the Rev. Frederic Siedenburg, S.J., and still under his direction; of the School of Social Service at the Catholic University; of the School at St. Louis University, whose dean, the Rev. Joseph Husslein, S.J., is known everywhere for his writings on social science; of the School

at Notre Dame, and of a number of other schools, giving more or less complete courses in sociology and in the many activities grouped under the name of "social service." Cardinal Pacelli notes with satisfaction that

The schedule of the courses of studies followed, and the fact that the Encyclical Letters "Rerum Novarum," "Divini Illius Magistri," "Casti Connubii," "Quadragesimo Anno," "Nova Impendet," are the norms guiding the teaching constitute a consoling guarantee that social problems and social activities connected with these problems will be treated in the proper manner.

These pronouncements form the basis of the teaching in all our schools of sociology. Regrettably, the problem of affording facilities for a complete training in social science to young men and women has not everywhere been solved. Yet all our schools, even the newest and most incomplete, are able, through these Encyclicals, to introduce the student to a wealth of fundamental principles which are all but unknown to the pretentious and, usually, heavily endowed secular school. In addition, the courses in sociology, ethics, and psychology, traditionally required for the bachelor's degree in Catholic colleges, are a valuable aid in arousing and sustaining a correct public opinion in social problems.

In social science, perhaps to a greater degree than in any other field of knowledge, the secularism which infects modern education has wrought havoc. It is not enough to deplore this ruin. We must found schools which will prevent it. We congratulate Fordham, and we hope that the Holy Father's blessing will sustain its leaders, and all leaders of Catholic schools, in their arduous labors. In these days of fear and depression, when false teachers arise to deepen our confusion, the school which proposes a return to the principles of Jesus Christ as the only remedy for the wounds of society renews our weakening courage and inspires to new and greater effort our flagging energies.

### Illegal Federal Activities

ONE of the few members of Congress who realize the nature of the Federal Constitution is the Hon. James M. Beck, of Pennsylvania. Like Senator King, of Utah, Mr. Beck is continually reminding his fellow-members that Congress is not omnipotent. On an average of once a week, he finds it necessary to point out that the measure of the rightful power of Congress is not what a political majority may approve by vote, but what is permitted or required by the grants and restrictions of the Federal Constitution.

A review of what Congress has done in the last twenty years makes it needless to state that Senator King and Mr. Beck have usually spoken to deaf ears. Nevertheless, their accurate expositions of the Constitution have not been wholly in vain. Now that the Federal Government is in hard case, their warnings are occasionally considered. Adversity has many uses.

Last week Mr. Beck stated boldly on the floor of Congress that at least three-fourths of activities of the Department of Agriculture were illegal. The Department of Commerce is not much better. Because of these activities, the Federal Government annually appropriates millions, every penny of which must be paid by men and

women who are hard-pressed to find money for food and for a roof over their heads.

Mr. Beck proposes an investigation of these Departments. Should the depression become much worse, he may get it. Bankruptcy may teach us that it is time to put a stop to this bureaucracy which not only costs hundreds of millions every year, but is rapidly destroying what is left of the Government established by the Constitution.

### Presbyterian Economics

**I**N session at Atlantic City last week, the General Conference of the Methodist Episcopal Church listened to an address by Dr. James L. McConaughy, president of Wesleyan University, at Middletown, Connecticut. His remarks probably made some of the delegates, assuming that there were a few of the old-line Methodists in the audience, stir somewhat uneasily in their seats. "Denominationalism in education is nineteenth century," said Dr. McConaughy, warming to his theme, "not twentieth century."

Possibly some of the delegates thought this a weak ground for rejection, since, it must be admitted, there were a few things in the nineteenth century which even the twentieth finds indispensable. But it is easy to understand what Dr. McConaughy meant. Since Methodists could receive as good an education in Baptist or in Presbyterian institutions as in the Conference's official schools, it was waste of money to tax themselves for the support of Methodist colleges and universities.

With the economic problems of our Methodist brethren we have, of course, no direct concern, and it is quite possible that on this point we have misinterpreted Dr. McConaughy. But it seems to us that in the background of Dr. McConaughy's address lay the conviction that religion, definite, positive, supernatural, and a moral code, based on that religion, had no essential place in education. This belief is borne out by Dr. McConaughy's contention that there is no such thing as "Presbyterian economics or Methodist chemistry."

Possibly the phrases were thrown out as a pleasantry, but they constitute a clear illustration of the difference between the Christian and the secularistic concepts of education. Putting the chemistry aside for the moment, we cannot admit that there is no such thing as Christian economics. For economics is not something that exists exclusively in the order of possibles, or in the pages of a book. It is a science based on a series of observations of concrete human acts, and every such act has a moral quality. One might as well say that there is no such thing as a Christian way of carrying on one's business. The very state of the country at the present moment bears witness to the sad fact that there can be a pagan economics, that is, a system divorced from the principles of justice and charity. The humanistic studies, philosophy, with its manifold branches, history, literature, and languages, deal more directly with man, the human factor; but not one can be completely dissociated from him. In all, to use the ancient phrase, man must remember his last end.

The Catholic, that is, the original Christian view of education, was expressed by Pius IX when he wrote, "The very soul of the entire academic training must be our holy religion." For there is no human activity whatever from which God and His law may be safely excluded. The chemist may use his position and his knowledge to attack the very idea of the supernatural. The professor of history may teach that in the march of the ages rests the final proof that there is no God. The professor of economics may proclaim that his science can find no place for the concepts of justice and charity. The history of education, here and abroad, shows indeed that men have used the very faculties wherewith Omnipotence has endowed them to assail their Creator, and to destroy His law.

To the pagan, there is no Christian chemistry, no Christian economics, and, most unfortunately, paganism rules the dominant education in this country. That is one reason, perhaps the most potent single reason, why at the present moment we face moral and civic as well as financial bankruptcy.

### Condoning Murder

**T**O all who realize the difficulty of maintaining law and order at the present moment, the result of the Massie case is profoundly discouraging. We are utterly unable to agree with Secretary Wilbur who is reported as saying that "the Governor of Hawaii found an adequate solution for a difficult problem." With all allowance made both for the Governor's rectitude as well as for the unusual elements in the case before him, it seems to us that what he did was tantamount to a condonation of murder.

The facts in the case are not in dispute. The perpetrators of a foul crime were freed some months ago by the jury. Whether or not this was a miscarriage of justice is disputed; but in any case the victim's mother and husband decided to avenge themselves, since the courts had failed them. With the aid of two seamen, they entrap the man, said to have been the leader in the crime, and the husband shoots him to death. The guilt in this case, apart from the affront to law and order, is the guilt of deliberate murder. But the punishment is detention for one hour.

All too commonly crime goes unpunished in this country. For one murderer who mounts the scaffold, scores are not even apprehended. For one criminal in jail, a hundred walk the streets, a menace to the lives and property of good citizens. Crime exists among us as among no other people in the world, and the major part of it is unpunished crime.

We may lay the blame for this frightful state of affairs on the police, on public prosecutors, on juries; and often with justice. But in the Massie case, the police promptly apprehended the criminals. The prosecutor presented the evidence against them with unflagging diligence. The jury did its duty by bringing in a verdict of guilty. The State was in no way delinquent, yet the State failed. The prisoners received the wholly inadequate sentence of ten years with calmness, as well they might, for they had



been previously assured that it would be commuted to imprisonment for one hour.

"A jury of 100,000,000 people rendered its verdict," comments Clarence Darrow, counsel for the accused, "unhampered by the foolish and absurd rules of law." Mr. Darrow is sometimes partly right. In the Massie case, law, which is the dictate of reason, promulgated by competent authority, for the common welfare, had nothing to do with a sentence of one hour's imprisonment for the crime of deliberate murder.

### Who Are the Unfit?

ON his return from a trip around the world, Dr. Henry Fairfield Osborn, of the American Museum of Natural History, had no difficulty in making the first page, as the phrase goes, of the New York *Herald Tribune*. For this there is a reason: anyone who can speak a word in favor of contraception will find a welcome from that journal. Certainly, it was not the novelty of Dr. Osborn's statements that could win any attention, for they have been overworked commonplaces these many years.

It is quite possible that what Dr. Osborn said on the old subject of over-population was not reported correctly. As Sir Arthur Salter shows in his recent book, "Recovery," the argument from over-population and underproduction of food is exploded. We are in economic difficulties because we have too much food. The real difficulty does not lie in lack of food but in methods, apparently inseparable from the prevailing economic system, which hinder or make impossible a proper distribution of the fruits of the earth. That difficulty will not be removed by popularizing contraceptive methods. A smaller population does not necessarily mean a society ruled by justice and charity. Indeed, if control is centralized in the few whom Dr. Osborn characterizes as "the fit," we may groan under a society in which the present evils are intensified. The human race is not to be aided by teaching parents to have fewer children, or none at all, but by laboring to destroy the social and economic factors which foster destitution and its consequent evils.

Men who have learned to base their judgments on ascertained facts marvel at the facility with which Dr. Osborn and his associates can divide mankind into the "fit" and the "unfit." The accuracy which, by supposition, is characteristic of scientific workers seems to be set aside as often as contraception is discussed. To portion the human race into two groups, drawing a precise line between those individuals who are fit and those who are not, demands a knowledge which falls nothing short of omniscience. No human being, not even the head of the American Museum of Natural History, possesses it. But many arrogate it. A little more modesty, a little less cocksureness, a willingness to concede the possibility that the Creator Who made man knows as well as they what man's destiny is, and how it shall be fulfilled, would become them as individuals, and permit us to view with some equanimity their claims as serious students. What they now promote is not science but the interested opinion of a few sciolists.

It may be that as a scientific investigator Dickens ranks below these judges of the fit and the unfit among God's children. But in knowledge of man, his shortcomings, his woes, and his possibilities, the sage of Gadshill is at least their peer. "I can prove it by tables," says the facile Mr. Filer, and Dr. Osborn reechoes the old cant, "we reduced it to a mathematical certainty years ago," that the poor and the lowly "have no earthly right or business to be born." But Dickens, who knew the poor, revered them. Had he counselled unhallowed tampering with the increase of the race, he would have felt himself defiled. A child crippled and deformed from birth had a right to live, he thought, and a place on God's earth, as genuine as the right of the son of a king. To him, this unhampered talk of the fit and the unfit was "wicked cant."

The phrase cannot be improved. A world that knows not God, and scorns the law which the Creator has implanted in man's very being, may eagerly adopt, until ruin overtakes it, the devices favored by Dr. Osborn and his associates. To men who know God and His law, whatever promotes them is "wicked cant," now and always. "It may be that in the sight of Heaven, you are more worthless and less fit to live than millions like this poor man's child," cries Dickens. "Oh, God, to hear the Insect on the leaf pronouncing on the too much life among his hungry brothers in the dust." Our task is not to sit in judgment on who shall be permitted to see their children about their knees and who shall not, but to labor to remove the economic inequalities of the age, so that all may live in keeping with their high dignity as sons and daughters of God.

### The Farce of Volsteadism

IN the opinion of Henry W. Anderson, a member of the Wickersham Commission, "the time has come when we must face this problem squarely." The problem is the obvious failure of Prohibition to prohibit what it was supposed to prohibit.

The rest of the country shares Colonel Anderson's opinion. Some citizens think that repeal of the Volstead Act, followed by repeal of the Eighteenth Amendment, is the "something" which we must do. Others dissent. The Act and the Amendment must be upheld, they protest, even if half the population must stand guard over the other half with a shotgun.

But who would stand guard over the guards?

As Colonel Anderson has testified, in attempting to extend the police control of the Federal Government to every individual and to every home, in a country of 120,000,000 people, scattered over an area of 3,500,000 miles, the Government has attempted too much. The thing simply cannot be done. Men and women of law-abiding habits have decided that they will continue to imbibe intoxicating liquors, Amendment or no Amendment, and fruitless efforts at enforcement "are causing increased irritation and general disrespect for law."

Why keep up the disastrous farce? Thus far its chief effects are flagrant, open contempt for all authority and wealthy criminals.

## Does Over-Population Make Wars?

WILLIAM F. KUHN

WE understand that it is manifestly unfair to demand categorical proof of a statement in history from a man whose life work is to be a "social scientist." Yet, it is just as evidently reasonable to suspect that any honest man, writing a perfectly objective paper, would have indicated, at least, the factual basis for such a statement, especially in view of the fact that this statement is the final and culminating point in the proof of his thesis. Still, Henry Pratt Fairchild, in "Let Malthus be Dead," published in the *North American Review* for March, erroneously writes on page 208: "But the greatest and most undeniable advantage of stationary populations the world over would be removal of the great underlying motive of international war—over-population." This, I hold, is not entirely true. He adds: "There can be no doubt that practically every great international war in history has had as a contributing, if not dominating, motive the pressure of population upon the land resources of one people or another. . . ."

If Mr. Fairchild's remarks were strictly true, we ought to find the historians of merit and known ability making such a cause explicit in their studied writings on the causes of wars.

In the limited space allotted, I can only sketch the proof of my thesis; and the relative inaccessibility of first-hand documents forces me to rely upon well-known and widely accepted secondary sources. But as far as possible, I will quote various authors, verbatim, on the causes of "international" wars (which are herein confined with one exception to medieval and modern European conflicts).

D. C. Munro and R. J. Sontag, in "The Middle Ages," on page 204, relate the causes of the Norman Invasion of England, 1066. Briefly, William was promised the English succession by Edward the Confessor; but upon Edward's death, Harold was chosen king instead. The furious Norman, relying on the promise and his own kinship, waged war. Here is no "problem" of over-population.

On the causes of the Crusades, these writers follow Urban II's speech at the Council of Clermont, 1095.

He spoke of the necessity of aiding their brethren in the East, of the appeals for help that had come so frequently because of the victorious advance of the Turks. He dwelt at length upon the sufferings that were inflicted upon the Christians and upon the desecration of the holy places (p. 243).

He spoke of sacrileges, eternal and temporal rewards, and the leadership of God. These wars rose for one or another of these reasons; no others were thought acceptable, for there was not the "threat" of over-population.

These authorities base the cause of the One Hundred Years' War upon the fact that Edward III of England was disregarded in and angered by the choice of a French king; Philip VI now arrested all English propagandists in discontented Flanders. Edward then stopped wool ex-

ports to France. The result was war, fought on and by sparsely settled countries.

C. J. H. Hayes, in "A Political and Social History of Modern Europe" Vol. 1, writes of the Thirty Years' War, 1618-48, that, possessing great lands and wealth ill-gotten in the Protestant Rebellion, the German princes "aspired, each and all, to complete sovereignty," and in revolt wished to "assume their proper place among the independent and autocratic rulers of Europe" (p. 221). We note that surplus population is not among the causes of this war.

Between 1740 and 1748, the War of the Austrian Succession occurred over Silesia, the population of which was predominantly German, and as numerous as that of Prussia; thus, if annexed to Prussia, it would make her a great German Power and lessen Austria's influence (p. 355). Here the cause of the war was a desire to attach a territory to Prussia, smaller in size, yet numerically as strong, and therefore more densely populated than Prussia herself. Surely, "over-population" was not even a contributing factor in 1740!

C. Stryiński, in "The Eighteenth Century in France" states the cause of the Seven Years' War, 1755, to be: "French commerce was expanding . . . England, jealous of the French maritime power, had determined on her destruction" (p. 173). Mr. Fairchild's statements still lack corroboration.

We come next to the First Coalition against France. Mr. Hayes quotes a declaration of the National Convention of France, 1792, which stated that France would war against anyone who had anything to do with "princes and the privileged classes," and that her armies would not evacuate seized territories unless republics were there established. The kings and princes were "frightened and revengeful" and war followed (p. 505). We might recall that France was not then suffering from "over-population."

Mr. Hayes writes of the Anglo-French War of 1803, "It was an economic and commercial war. The British . . . were resolved that France should not regain the colonial empire and commercial position which she had lost in the eighteenth century" (p. 536). Canada at this time was slowly lessening the population of England proper; yet, notice, it was an "economic and commercial war." Thus, we establish that economic wars do not postulate "over-population" as a cause.

C. D. Hazen, in "Modern Europe," claims that the Franco-Russian alliance of 1807 collapsed because of Napoleon's insistence that his Continental Blockade be kept intact. "He resolved to force Russia . . . to do his bidding. He demanded that she live up to her promises and exclude British commerce" (p. 292). A few "international" wars had decimated Napoleon's France, and so "over-population" is not a cause of *this* war.



The Schleswig-Holstein question stirred Bismarck, after the Danish defeat, to place Prussia in the forefront of the German kingdoms by opposing Austria who wished the two war-worn duchies to be admitted into the German Confederation as one State. "There were too many already, and this one would only be another enemy of Prussia and ally of Austria." Moreover, Prussia stood to gain commercially by their annexation (p. 441). Thus the Seven Weeks' War broke out, and the foundations of war for the next fifty years were laid upon *commercial expansion, not on population growth*. The French now desired "revenge for Sadowa"; the Prussians were elated at their sudden accession to power; and the newspapers stirred up rancor (p. 451). Consequently, hatred and pride were the causes for the War of 1870.

Now Mr. Hazen, writing of the Spanish-Cuban conflict, says, "This new war . . . ultimately aroused the United States to intervene in the interests of humanity and civilization" (p. 607). America did not go to war because of her "over-population," though her population was growing by leaps and bounds, and this, too, is an aid to our thesis.

Without touching on the causes of the Russo-Turkish War (p. 614), we turn to the Great War of 1914-18. If any war was to be fought because of "over-population," this should have been, for statistics show more people in the world in 1914 than ever before. I quote G. P. Gooch in "Germany," who sums up the results of the Kaiser's changed attitude as expressed in his Danzig speech where-in he said, "Our future lies on the water": "In the later 'nineties Germany was deliberately committed to the pursuit of *Weltpolitik*. The defiance of Japan, the Kruger telegram, the seizure of Kiao-Chau, the first Navy bill, and the journey to Damascus were . . . an assertion of Germany's will to power" (p. 55). And, when it was asked anxiously about 1874, "Is war in sight?" the query "was taken so seriously" that Europe now doubted Bismarck's peaceful intentions; "and in that brief hour the notion of a Franco-Russian rapprochement was born." This was important, "for the potential danger of the new Empire to the security of the world was suddenly realized." And Sir Robert Morier wrote that "there is no denying that the malady under which Europe is now suffering is caused by German chauvinism" (p. 38). Recent investigation does not, then, disclose that "over-population" was a factor in the Great War.

We also turn to P. T. Moon in "Imperialism and World Politics," who writes that Austria feared Russia in the Balkans, Berlin the weakening of Turkey, (p. 258). And so, in the light of clashing imperialistic aims, the Sarajevo incident caused a move to stop Pan-Serbianism. The move was made by the "financiers and diplomats" of Europe, for, "behind Serbia loomed the Russian aim of dominating the Balkans and Constantinople; behind Austria towered German imperialism, determined to safeguard the 'German road to the East'" (p. 259).

None of our authorities consider "over-population" as a cause of any of the wars mentioned, and there are very few "great international" wars omitted. Consequently, Mr. Fairchild's remarks, quoted above, from page 208

of the March issue of the *North American Review*, are historically inaccurate. It would be well, since we are cautioned by Mr. Fairchild's article to "Let Malthus be Dead," to request that those professing authority in other fields alone would favor us by following this advice, "let history be."

## How the President Is Elected

MARK O. SHRIVER

[The writer of this paper died on April 18. He was a truly practical Catholic, active in all good works, Holy Name, St. Vincent de Paul, Laymen's Retreats, Knights of Columbus. He was a lover of justice and a practitioner of charity. He was an especially active and good friend of this Review. May he rest in peace.—Ed. AMERICA.]

NOT very many Americans have any definite ideas as to how our Presidents are chosen. Most of them, it would seem, think that a choice is to be made on Tuesday, November 8, when 15,000,000 men and women will hurry to the polls to cast ballots for other officials who will direct and govern them during the next several years; but that goes to show that most of them are unfamiliar with the provisions of the Constitution, and the method therein established for the election of the Chief Magistrate. As a matter of fact, unless the final choice is thrown into the House of Representatives, the next President will not be elected until the 9th day of January, 1933, and even then the vote is not to be officially counted or the result announced until February 8.

Long before that January day the parties, great and small, will have gathered in convention and presented what we call standard bearers. The papers will have told us that this one has been nominated by the Democrats, and that one by the Republicans, and we shall have passed through an energetic and an entertaining campaign. Millions of dollars will have been spent to promote the fortunes of the leading aspirants and yet, even when glaring headlines proclaim that Mr. Hoover has been chosen to succeed himself, or that Mr. Noname has been chosen as his successor, it will all be only after a manner of speaking.

Under the Twelfth Amendment each State appoints, in such manner as its Legislature may direct, certain officials termed electors, in a number equal to the number of Senators and Representatives to which the State is entitled in Congress. Nowadays, ordinarily, the method of designation is and has been by popular vote, but though that system is uniform and long continued, no State can be prevented from setting up some new device, should it so desire. It would be quite proper to provide for appointment of electors by an individual and the people may, if a Legislature should so decree, be deprived of any voice at all in the whole matter.

Electors, as has been said, are to be chosen according to the method determined by the States from which they come, but Congress sets the time when choice is to be made, and that time must be the same throughout the country. And not only the day on which they are to be chosen, but the day on which they shall give their votes is

named by Federal authority. Yet, since electors are State officers, the method of designation is exclusively under State control. In some jurisdictions it is specifically stated that if, after popular voting, there should be a tie between two or more, then the Governor is to determine by lot which of them are to perform their duties. And, again, if in the interval between election day and that on which they are to cast their votes any of them should die, or for any reason become disqualified, those who gather together within the State are to choose successors to those who may have died or who, for any reason, are not present and eligible to vote.

It was the intention of the men who devised and established this scheme to set up a group that would be, in fact, real electors. They were to be men who could and would exercise a certain discretion and a certain judgment, to constitute a deliberative assembly of a very serious sort but here, as in so many other instances, the best-laid plans of men and mice gang aft agley, for, in practice, these so-called electors are simply a body of ratifiers of the popular will as expressed in the November elections, two months before. Under the law they may, of course, vote for any person at all, but under our constitutional development and following long-established habit, they are firmly bound by custom and honor to vote only for those on whose tickets, as the phrase has it, they have run. Some early electors did vote their sentiments, and in one of the Adams campaigns raised a fine young ruction by so doing. The change in the office from one of dignity and trust to the low level of an automatic ratifier began about 1836. It can be traced to the development of a strange political manifestation, our system of National Party conventions, bodies which are not recognized by the Constitution, and which have no binding or controlling force whatsoever.

However, having been duly designated, electors meet within their respective States on the second Monday of January and cast their ballots for both President and Vice President. They name the person voted for as President and, in distinct ballots, the person voted for as Vice President, and prepare lists in triplicate of all persons voted upon for either office, noting the number of votes that each has received. These lists are signed and certified by all electors and, after authentication by the Governor, two of them are sent sealed to the seat of Government of the United States, one going by mail and one by special messenger, and both addressed to the President of the Senate. The third is delivered to the presiding judge of the Federal Court for the local District.

On the second Wednesday in February, precisely at 1.00 p. m., during a joint session of Congress, the President opens the containers in alphabetical order, and the votes are counted by four tellers, two on the part of the Senate and two on the part of the House of Representatives. As returns from each State are ascertained, they are handed to the President, who reads them in a loud voice so that all may hear, and the tellers keep count and make returns. When the tabulation is complete it is handed to the President and announced by him, and it is that announcement that is the sufficient declaration of the result.

The person having the highest number of votes—if that number shall be a majority of all the electors appointed—shall be the President of the United States but, if no person shall have received such majority, then from those having the highest numbers, not exceeding three, on the list voted for as President, the House of Representatives shall immediately, by ballot, choose the President. That vote is to be taken by States, the representation from each State having one vote. A quorum is a member or members from two-thirds of all the States, and a majority of States is necessary to decide. If, when choice has devolved on it, the House shall not elect before the 4th of March next following, the Vice President shall act as President as in the case of death or disability.

Procedure for the Vice President is analogous except that if there be no majority, the Senate shall choose from the two highest on that list. Two-thirds of the whole number of Senators constitutes a quorum, and a majority of the whole number of Senators is necessary to a choice.

A tie in the electoral college, as the group is termed, seems unlikely, but a tie has occurred. In 1801 Thomas Jefferson and Aaron Burr each received seventy-three electoral votes. Choice went to the House and thirty-six ineffectual ballots were taken before Hamilton's fierce opposition to Burr prevailed and Jefferson was proclaimed winner. It was in this contest that, for the first time in history, the power of the Tammany machine, of which so much is heard today, was used for political purposes when Burr organized and manipulated that society. That was under the original second article but a deadlock came, though not a tie, in 1824. Jackson with ninety-nine votes, Adams with eighty-four, Crawford with forty-one, and Clay with thirty-seven tied up the vote. Under the limitations of the amendment which was then in force, choice was limited to the three highest and Clay, earnestly opposing Jackson, threw his strength to Adams, who won on the first ballot.

General election day, as it is called, has been set not as the first Tuesday of November but as the first Tuesday after the first Monday of November and so when, as in 1932, November begins on Tuesday, election comes on the eighth and not on the first. Ordinarily the candidate who receives the majority of the popular vote receives also the majority of the electoral, but once in a while there are complications. In 1824, when the House chose Adams, his popular vote was but 114,000, while Jackson received 152,000, with 93,000 more scattered among the others. In 1860 Lincoln had only 1,186,000, while 2,813,000 were divided between his several rivals, yet Lincoln had 180 out of 303 in the electoral college. Mr. Tilden got more votes than Mr. Hayes, but after the seven-to-eight commission had acted, Mr. Hayes was credited with an electoral majority of one. Again in 1888 Grover Cleveland showed a popular plurality of 100,000, but the vote that really counted was 233 for Harrison to 168 for him. And the latest instance was in 1912, when Mr. Wilson got 435 out of 523 electoral votes, and yet was a million behind the combined popular vote for Mr. Roosevelt and Mr. Taft.

No person may be President who is not a native-born citizen, or who shall not have attained the age of thirty-



five years and been fourteen years a resident of the United States. There is no limit to the number of times one may hold the office but, following the precedent set by Washington when he declined to run for the third time, none has ever served more than two.

Just what happens when a President dies in office has never been authoritatively or judicially determined. The Constitution says that if he dies, or resigns, or is removed, or unable to discharge his powers, "the same shall devolve upon the Vice President." If he be unable to act, as was the case in the administration of Mr. Taft, when Vice-President Sherman had died, the Vice Presidency devolves on the Cabinet officers in the order designated in

the act for the Presidential succession, but neither Constitution nor Federal acts say that the one on whom the powers devolve shall be President. He shall have the powers and the duties but not the office. And if, indeed, he does not become President in fact, the country should get along quite well since every four years, when the term of the retiring executive expires at midnight on March 3, there is neither President nor Vice President until the hour of noon on March 4th when, according to custom, the Presidential oath is taken by the newly elected President before the Chief Justice on the Capitol steps. During those hours the executive power in the Federal Government is regularly suspended.

## Scarlet-Fever Drama

RICHARD F. GRADY, S.J.

**S**CARLET fever cannot be cured by denying its existence or contagion. Even the most devoted Christian Scientists succumb before the threat of pestilence and condescend to consult the physicians. Sensible people recognize the importance of analyzing disease and segregating plague bacilli in an attempt to discover not only curative but also preventive and immunitive remedies. So, too, it is not a vain effort to study the manifestations of this scarlet fever of Communism in one of its diverse ramifications, "The Workers' Laboratory Theater," outlined in the columns of this Review some months ago.

A "Workers' Theater" is not essentially a menace; in fact, it is an admirable idea. But a Workers' Theater with a definite and exclusive policy of irreligion, of Communism, of Marxian and Leninian political theory, is far from healthy. It is as unhealthy as is any and every theory that is based on half-truth and swollen with deliberate untruth. A summary of the content of the plays printed for the use of the increasing number of IWR Dram Groups and being presented by them over an ever-widening area of the United States will prove that point.

The general point of attack is Capitalism, that unwieldy and top-heavy economic system which has contributed the major share to the present economic crisis that prevails in nearly every nation. Capitalism no doubt deserves attack. But, specifically, the attack is centered upon the "church"; the labor unions, that is, the American Federation of Labor; the prevailing political parties, Republican, Democratic, Socialist; relief organizations, public and private; patriotic societies, such as the Daughters of the American Revolution; and such unorganized issues as the Colored Question with all its ramifications of lynching, race prejudice, and unjust discrimination.

Now, viewing each of these attacked organizations with impartial criticism, it must be admitted that they are not free from all stigma. The Workers' Theater is not the first to lampoon the snob complex of the D. A. R., the F. F. V.'s, and the social hierarchy of Boston's Back Bay or the equivalent circles in every locality's equivalent to the B. B. B.; we've laughed at hide-bound pretensions and niggardliness time after time. Similarly, as far back as the days of the "premiere" of "Uncle Tom's Cabin,"

fair-minded people have wept and cried indignation at the unfair attitude to the problematic but eminently deserving colored population of the United States.

Republicans, Democrats, Socialists have been caricaturing each other for decades, and we all know the hypocrisy of the politician, satirized in "Three of a Kind" (by J. Shapiro, Workers' Theater, October, 1931, p. 15), who, while dispensing cigars, makes flamboyant panaceatic platform promises he knows not how nor intends to keep; and "I'll Tell You How to Vote," (W. T., September, 1931), is not the first playlet to present political party leaders and presidential candidates as the mouthpieces of "the powers that be behind it all."

Popes have pronounced anathemas against the unjust and inhuman methods of those employers who victimize their employes with cruelly unfair wages and wretched working conditions. The author of "The Fight Goes On," (E. Reines in W. T., October, 1931), is not voicing a new cry, nor one that is the pronouncement solely of the Soviets. The blind defeatism of such highfalutin, high-pressure sales and production methods of modern-merged businesses, ridiculed cleverly in "Mr. Box, Mr. Fox and Mr. Nox," adapted from "New Russia's Primer," (Will Lee, W. T., November, 1931), is, strangely enough, one of the economic heresies that the Soviets have adopted wholeheartedly for imitation, and even for political policy. And every truly religious man will admit the shallowness and ineffectiveness, the untruth and hypocrisy, of the rowdy revival form of that much abused word *religion* which the Soviets pretend to believe is religion, purely, simply, universally. No sensible person but would agree that the artificial emotionalism or holly-rollerism is an "opium of the people."

Half-truths, all of these arguments that are the subject of the inflammatory propaganda plays of the "Workers' Theater." Half-truths presented as whole truths. Half-truths which no one will deny, inflated with conscious falsity, which not everyone will pause to distinguish. Half-truths that in no wise warrant the wholesale conclusions the Communists draw from their artfully naive premises.

The "Workers' Theater" makes wide use of symbols, and symbols are so ambiguous.

It is strange that the Soviets always present "the church" under the symbol of "a priest," a priest who spouts inconsequential nothings or speaks in the terms of primitive methodism, holy-rollerism, puritanism. A priest that speaks strangely like the priests in Tolstoi, Dostoevsky, Gogol; like the caricature of the Russian priest invented by the Jewish (unworthy of that name) anarchists who fomented and alone profited by the October Revolution of 1917. And is it not very odd that A. Prentis, writing a criticism in the *Workers' Theater* for September, 1931, begins: "Watching the Jewish Dram Sections performing their repertory, one is moved to wonder whether they are aware they are living in the second year of the depression, and not in Soviet Russia of today or in Czarist Russia of twenty-five years ago. If they are aware of this, the plays do not show it." (p. 36).

The "priest" in "Step On It," by Tric, (W. T., November, 1931), is of the sort that walks about with hands piously folded, and face sternly anemic, muttering disconnected sentences from the Bible and such tell-tale phrases as "Hallelujah, hallelujah, and selah, amen." In this particular satire he is made one of the protean disguises of the boss, who is unmasked successively as "priest," "William Green," "Muste" (a political reformer), and "the boss" . . . which then, with the nimbleness of Alberich with the Tarnhelm devolves into a rat, a cockroach, a bedbug . . . "step on it." Again, in the devastating parody of an unemployment relief committee meeting, "It's Funny as Hell," (sic, anonymously in W. T., May, 1931), the "Reverend Dribble" contributes to the relief organization a vapid speech with the satirically ineffectual promise: "I have therefore decided for next Sunday to pray in my church for the unfortunate unemployed and to ask forgiveness for them and all of us. Amen." Not that prayer is ineffectual; but the character of the prayer is so self-consciously righteous and so niggardly reserved for one Sunday only, that one cannot help but be aggravated with such a misrepresentation of real religious effort, which will combine good works with prayer, and not be content to dramatize itself publicly in a barren pulpit. It is time for all men to turn to prayer; but prayer without manifestation of sincerity by good works is "tinkling brass."

The labor unions do not come off any less bitterly slandered by the heavy-handed satirical method of the "agit-prop" dramatists. "Willie Green" is a favorite "villain," and the American Federation of Labor, because, manifestly, of its denunciation of doctrinaire Communism, is represented as the slavish tool of Capital—the big, fat-bellied, dollar-marked, and high-hatted symbol of all the malpractices of money-mad manufacturers. They are the "labor fakers," who, in pay of the bosses, strive mainly by hook and crook to keep the dissatisfied as well as the unjustly treated workers from that magic panacea of all economic evils, the "Strike." They, the unions, are made the half-witted tools of "high-speed mass-production-for-profit methods" of modern industrialism. And though "speed" is denounced when practised by the capitalists, the soviet "tempo," or centrifugal industrialism of the U. S. S. R., is wreathed with the laurels and crowned with the halos of perfection.

"The Fight Goes On," (B. Reines, W. T., October, 1931), a "Mass Play of the Paterson Textile Strike," done in rhyming verse, contains the following:

LABOR FAKER: (same actions as boss) (labor faker wears sign A. F. of L.)

I am that extra good strike breaker,  
The boss' agent, the labor faker.

LABOR FAKER: (when Workers form picket line, singing "On the Line—")

Boss, we must find some other way,  
Of keeping the workers down. . . .

BOSS: (whispers to L. F.)

LABOR FAKER: Workers, if you must strike, let me

Be your leader. I can guarantee  
To win. The boss is a good friend of mine  
When I say something, the boss will say, "Fine!"  
So strike with me, the A. F. of L.  
Will do the job, and do it well.

WORKER: Sure, the boss will say "fine" to the labor fakers.  
That the A. F. of L. will sell us out

This proves beyond all doubt. . . .

WORKER: Down with the Union that sells us out.

And yet, although there have been instances in which individual leaders received bribes from panicky controllers of mines and railroads, on the whole, the American Federation of Labor has been one of the most active organizations in making the standard of living of the average American working man so far higher than the standards prevalent in any other nation, and particularly in Soviet Russia, that it can be looked upon only as the champion of the worker.

Capital itself, while often deserving little defense, is hardly guilty of the atrocious crimes imputed to it by such bombastic plays as "The Miners Are Striking," in which the Capitalist is pictured as having relief kitchens for the strikers dynamited; strike breakers imported to carry on a program of terrorism, "the tougher they are," (says "Capitalist"), "the better I like it. Let them kill, rape, commit any crime, so long as they break the strike." A Judge, represented as a brother of the Capitalist, and as despicably unscrupulous as he, is made to say: "I'll tell you what I'll do. First I'll give you an injunction against the National Miners' Union, then I'll arrest some of the organizers on charges of criminal syndicalism, and frame others on murder charges. That will fix them." The sharpshooting sheriff boasts of having killed two miners with one shot. It is all highly colored stuff.

The longest, most-connected, and sequential play yet published in the "Workers' Theater," and by far the most terrifically powerful, is a swiftly moving, high-pressure dramatization of the imagined conduct of the Scottsboro Case, in which nine young Negroes were tried for criminal assault upon two white girls of not too good repute. This play, "Lynch Law," (printed, unsigned, in the W. T., June, 1931), is relentless in its scathing arraignment of Southern white injustice to the Negro. The accused Negroes are saved from actual lynching by the law, only to be legally lynched, or railroaded, framed by the courts. The play represents the particular case as only an excuse for the D. A. R., the law courts, the Ku Klux Klan, and the whites of the "Capitalist Order," to exhibit their superiority over the Negroes by deliberately conspiring against young men, represented as innocent of the charges.



As an indictment of criminal injustice it is praiseworthy. But it suffers from the same bias which all these plays deliberately obtrude into every question. The sole benevolent element in the whole procedure, excluding even the National Association for the Advancement of Colored People, is, of course, the pure and only just organization, the I. L. D., (International Labor Defense of the Workers' Revolution). And that, of course, is untrue. A social system that has shown itself so bitterly intolerant of all people of serious religious faith, of any and all political convictions not Communistic, and that for many judicial cases does not permit the semblance of a trial, cannot claim for itself the sole ownership of untainted justice. Men of all creeds and all political affiliations, provided they are only fair minded, denounce no whit less vigorously the injustice of lynching, "railroading," judicial malpractice.

There is a "Workers' Theater," and its formula is such as is presented herewith. Such agitative propaganda, based on half-truth, and swollen with consciously inflammatory falsehood, is probably far less subversive than the

subtly pornographic and crudely bawdy literature that has, this last decade, been deluging the country in the form of decadent novels, pandering magazines, and fetid "popularized" philosophy. Unless, perchance, that whole diabolic mess is but another "art weapon" of the Communists. But that is an imputation which they would be the first to deny, and with vehemence. The zealous Communist points to the lasciviousness of current novels, magazines, newspapers, the current theatre, as unimpeachable proof of capitalistic decay. No love lyrics will he sing; his songs shall be but the martial music of the masses militant. So he says. And he will build up a new theater, a theater that will be "pioneer" in carrying art to the masses, and culture to the worker, along with a large dose of feverish propaganda.

The trouble with the "Workers' Theater" is not that the workers should never have a theater; or that they have dared to present in their plays questions of current interest. The trouble with it is that it has a bad case of scarlet fever.

## It Happened in Narberth

KARL H. ROGERS

IT was in Narberth, Penna., three years ago. The election of 1928 was still remembered in all of its details—was still much discussed among the citizenry. Many sighed with relief that "the menace of Rome" had been eliminated, at least for the time being, in this land of the free. Others patted their own black-garbed backs because of the part they had played in putting Rome "just where she belonged." Even the best disposed of the non-Catholic residents were relieved that a man who worshiped statues, pictures, virgins, and saints, a man who was under a foreign and scheming potentate, was not to sit in the highest seat of this great country for, of, and by Americans.

The Catholics in Narberth were down—down in spirit—down even in patriotism. We who had discovered and explored this great hemisphere; who, in every war, had rallied to the Stars and Stripes always in far greater numbers than our percentage of the population; whose code of religion, morals, and ethics, was the only code that fitted and upheld that great Constitution laid down by our forefathers—we were the only religionists in all the land not fitted for real citizenship. We were to be tolerated until the next emergency, and then what?

Some of us thought that this was no longer a country for Catholics. We should move out in a body. Others of us studied the situation, the pre-election periodicals, speeches, actions; and the more we learned the more dazed did we become. But finally a light broke through the darkness. After all, thought we, our neighbors are not evil people. They have nothing against us personally. Some, indeed, are dear friends. Most are honest in their business and were sincere even at the polls. Then why? Oh, bosh! There's only one reason why. It is because

they *know* the Catholic Church to be just what they have been taught for 400 years; and if you and I had been so taught from history and pulpit, from platform and press, I doubt if we either would have tolerated "an evil political organization which was scheming to obtain control of our beloved land and rule it from a throne across the sea."

So, obviously, ignorance was a disease, and just as obviously truth was the one and only remedy. In Narberth many had the disease. In Narberth we Catholics alone had the remedy. To use this remedy, we thought, was more than the obvious, it was a duty; and with that thought was born the Catholic Information Society of Narberth.

It is in Narberth, Penna., and three years have gone into history. Five hundred local non-Catholics, comprising the leaders in professions, business, education, science, and various sects of Protestantism, and many followers of the aforementioned leaders, have been taught in the most simple and interesting manner thirty-six different facts about the Catholic Church, its teachings and practices.

These facts have been presented and are still being presented, one each month, through the medium of pamphlets which we ourselves prepare, vest-pocket-sized pamphlets, well printed, on good paper, and having no semblance whatsoever to the ordinary religious tract. The titles are planned to be so intriguing that even those who would never admit interest in anything religious must open and read. Inside, the wording is that of a Catholic layman, explaining to his neighbor in a simple and courteous manner Catholic truths upon which the well disposed without the Fold is really glad to be set aright. Never

is there an attack on the other fellow's creed or lack thereof. Never either is there the slightest tinge of compromise with Catholic truths. Our object is information, positive information. We apologize for nothing. We are never on the defensive. We are a Catholic offensive in an inoffensive manner. Lastly we show our sincerity and our courage by printing boldly on every pamphlet the names of all seven committeemen, followed by our slogan: "If it's anything Catholic—ask a Catholic."

To show the nature of the Catholic messages sent forth during the past three years, I give here the titles of a few:

"What 324,000,000 people believe"; "39,528 people became Catholics in the U. S. A. last year"; "Is the Catholic Church the church of the ignorant?"; "Is the Catholic mind hide-bound?"; "But Catholics go to church because they *have to*!"; "Why do Catholics pray to Mary?"; "I confess directly to God!"; "Are only Catholics saved?"; "But doesn't the Catholic Church add new truths?"; "Divorce—oh no! But how about annulments?"; "Do Catholic medals keep off lightning?"; "A boy, a ball, and an Indulgence"; "Look at that waitress crossing herself!"; "What to feed the Kellys on a Friday"; "Dickie, a Buick, and the Pope."

The results of our work during the past three years are difficult to sum up in mere figures. We have had many fine letters, congratulating us and wishing us well. There have been requests for further information from five or six, two of whom invited us to their homes for discussion. Only seventeen of 500 people in three years' time have asked us to "desist," and almost all such rejections came within the first year of our work. We have made no conversions. Our purpose is to inform; and perhaps—well, nobody can convert but God anyway.

In Narberth we now sense results that cannot be tabulated. There is a different feeling towards Catholics—undoubtedly. We of the Committee, whose names are printed on every pamphlet, particularly notice this. Mere acquaintances, and some whom we cannot quite place, greet us in the friendliest of manner. They stop us on the street or sit by us on the train, or wave at us from a distance, when a curt nod used to be the sole sign of recognition. Many compliment us on our pamphlets, some have admitted that they have learned a lot which they never would have learned in any other manner, and of these, two were Protestant ministers.

A little more than a year ago the efforts of this small group of laymen, working with the approval and under the guidance of their late revered pastor, the Rev. R. F. Hayes, of the Parish of St. Margaret's, discovered that their work was being discussed outside their town. Soon after requests came that we make known our story to others. To do this necessitated diocesan recognition; so we presented our plan to his Eminence, D. Cardinal Dougherty. From that time on we have had the blessing and sanction of the Archbishop of Philadelphia and the official approval of all we write by our Diocesan Censor.

With this encouragement, and with the urge of many other Catholic authorities, a feeling came over us that perhaps our humble little movement was destined for greater things. Perhaps our answer to our Holy Father's Call for the Lay Apostolate had behind it the aid of the Holy Ghost, who, if we should show the will, would surely show the way. It was, we felt, a Call, and so we

decided to answer with our full hearts and energies, although we had very little knowledge and no money at all.

Our plan of answering that call was simply to supply our own work ready done and at modest cost to all who cared to follow our example. Because ours is a labor of love, with no profits for anyone, with no overhead of any kind, we have been bold in asking for help in the name of the Lay Apostolate. Catholic editors have harkened to our plea, and so our story has been spread, is being spread, and doubtless will continue to be spread through the columns of Catholic magazines, papers, and news bureaus into all parts of the country. From this publicity up to the present time, we have received more than 300 inquiries, representing bishops, pastors, nuns, Holy Name Unions, Catholic Action Societies, K. of C. Councils, Sodalities, Seminaries, Houses of Study, universities, colleges, and many interested laymen. To each of these we have sent gratis a descriptive booklet and samples of the actual pamphlets used during our first eighteen months' work in Narberth, Penna. These show the work itself and describe the ease and low cost of adopting this same movement anywhere and everywhere.

In a year we have established a Catholic Information Society using our plan and our pamphlets in a large Philadelphia parish; another in Washington, D. C.; a third in Weatherford, Texas; a fourth in Atwood, Kansas; a fifth in Wilmington, Delaware; and a sixth in Tampa, Florida. Several other parishes and societies in various sections will, we believe, soon adopt the movement.

The appeal of our work to others is perhaps its simplicity, its practicability, its economy. He who says he has not the time or ability to undertake this work must in the same breath confess that he has not the time or ability to address envelopes, for the work is delivered ready done. He who says he cannot raise the money to undertake this work must then also confess that he cannot raise a few dollars a month for this crying need of the Church today, for you can undertake an entire movement modestly at an overall cost of under \$75 a year.

But to do or not to do is dependent entirely upon whether or not you like the work. To the readers of AMERICA who are interested in the Lay Apostolate, we shall be glad to send our booklet and actual samples without charge if they address the secretary at P. O. Box 35, Narberth, Penna. But we must ask those who might wish the pamphlets for private use not to ask for our samples, as they are costly and must be sent only where they have a chance to fulfil their purpose of starting Lay-Apostolate movements.

Our inspiration in Narberth, Penna., comes right from the mouth of Pius XI, who into the very teeth of radical Fascism spoke these heroic words: "One may ask for our life, but not for our silence."

In Narberth, Penna., we have not kept silent, and our great hope in presenting our little story here is that many will be inspired to speak out also, not necessarily in our little way, but in a much grander and stronger way for God, Church, country, and for the non-Catholic neighbor, who is ignorant of the most important things in life, because, mayhap, we have remained silent too long.



## Back of Business

**P**RESIDENT HOOVER puts great emphasis upon the need for a balanced budget. Laudable as his purpose is, it does not seem very realistic to those who like to see more than merely the surface of outstanding national issues. A balanced budget is a good thing to have—if it is possible without turning the whole business structure topsy-turvy. But it is not possible without a tremendous additional burden upon the shoulders of the man on the street, either through new taxation or through economy measures by way of cutting the income of thousands of Government employees.

It has been stated in this column before that there is no such thing as a balanced budget in times of depression. Suppose Government expenditures are really brought in line with the calculated tax revenue. You will find soon that the yield of the income tax is lower because of smaller incomes all around; that the estate-tax revenue dropped alarmingly because of the great shrinkage in values; the yield of import duties will be smaller; and the same with gasoline and luxuries, with theater tickets and telephone calls. The result will be a great gap between Government expenditure and revenue. The budget will have to be balanced all over again: a vicious cycle. Only one fact stands out: the more we burden business, the less it will yield; and the dole for the unemployed will become all the more certain.

A realistic attitude would be to give up hope of balancing a budget in one year when it took six to run up the deficit; and to go quietly about correcting the most glaring faults of Government expenditure, such as paying nearly half a billion dollars a year to veterans who had never seen war service. Or eliminate the tremendous overcapitalization of Government, Federal, State, county, and city, for instance, in impossible law enforcement, in pension funds, in Army and Navy, in graft and corruption, and even in building programs. While the latter are necessary to give work, emergency building activities should be financed through bond issues.

The large banks are filled to the rim with liquid funds, and there is no reason why we should not catch two flies, first, by getting into circulation these frozen assets, and, secondly, by financing public works. But not only is the Government *not* taking money from the banks, it actually gives them more. The twelve Federal Reserve Banks have for the last four weeks purchased Government securities to the extent of over \$400,000,000. From whom? From the banks! This policy is irreconcilable with insistence that they pass on their credit reserves.

The banks are withholding funds from the producer because there is little or no profit at the present low-price level, and there is much risk in investing into constantly shrinking values. And the banks certainly see nothing profitable in lending money to the consumer.

But there are sound arguments for a Government bond issue which would circulate frozen assets, pay wages to those engaged in public works, and at the same time replace a substantial portion of Government expenses by a fixed bond issue.

GERHARD HIRSCHFELD.

## Sociology

### "How I Raised My 16 Children"

PAUL L. BLAKELY, S.J.

**L**AST month, I published a letter written by a Negro mother to thank the donors of a pair of orthopedic shoes for her crippled child. As an expression of gratitude, the letter was a model; but I liked it even better for the sermon which its writer, all unconsciously, preached on charity, "the love of God in your heart."

This week I have a letter from another Negro mother. She seems to have mothered not only her own children, but any and all children whom a casual visitor, dropping in for a chat, might happen to leave behind her. From one point of view, she was a placement bureau; from another, a vocational guide; from a third, a day nursery; from a fourth, a sort of peripatetic orphan asylum; and from all points of the compass, and with capital letters, a mother. Like the valiant woman of Scripture, she puts to shame the weaklings who find it an intolerable burden to care even for one or two children, and bares the repulsive selfishness and cowardice of wives who decline to have any. She admits that "things at times seems very grave," but that does not daunt her, for she has learned by experience that "where there is bread for 4, bread will also be for 5."

In her sixty-fifth year this inveterate mother is taking care of two children, and of a child of larger growth, her blind husband. She also teaches "catechism to the little children after Mass." She simply cannot get along without whole flocks of children, bless her old heart! I am sure that at the end of her long and useful career, St. Peter will take one look at her, and recalling I Tim. ii, 15, (he understands the letters of his "most dear brother, Paul," quite well now) forthwith appoint her first assistant to Our Blessed Lady in caring for the nurseries of Heaven. Francis Thompson once claimed that place for himself, but I have no doubt that the old lady will soar over and dislodge him. He was only a poet, but she an experienced mother.

But the letter: here it is in all its charming simplicity.

"As I have promised to give you a detail of how one poor old woman managed to raise 16 children, 8 of whom were no relative to her, I now do so. Please excuse both paper and bad English as I am a mixture of languages and master of none, so just take the will for the deed.

"Now for my story.

"I was born on the 11th of October 1867 of very poor parents. My mother died two days before I made two years. I was left to the care of my old Indian grandmother, who was a Catholic. That was in St. Thomas, at present belonging to U. S. A., but at that time under the Danish regime. I attended Catholic School, and thank God for what I received. It was very poor, but a good foundation was the result.

"I got married when I was 21 years. One month after I was married one of my neighbours called out to me from her window, asking if I would like a little girl to live with me. She said she did wish to adopt this child,

but as she was so long in coming to her she had lodged another, and now two were too much for her. So I told her to send over the child. Behold you the little girl came over. I looked her over. She was clean, her little bundle tied up in a clean headkerchief, an entire clean suit even to a pocket handkerchief; her little hat seemed to be made out of paste board, hard but clean, her little shoes on her feet seemed to be made of a substance which cold never broke, yet she was clean, so I told Jane, which was her name, to follow me in the kitchen. I gave her a good hot meal, and about a half hour I sent her to bed.

"Of course I had no little girl then so I had no where for her to sleep but on a shakedown. Anyway I could see it was quite agreeable to her, for in a few seconds Jane was sleeping to a peaceful song. I knew the distance she came. It takes from 2 to 2½ days to get from her home to mine in an open boat, so I thought a good sleep would be the best for her, and so it was. When she got up, my grandmother and myself was just getting ready to go to Benediction, for it was in the month of May, so we took Jane with us to Church. Why the poor child was amazed, her eyes grew as large as saucers. I suppose the poor child had never seen a church before although she was nine years old. Well I kept her, made her attend school which I kept myself for small children, and in a very short time she could read and was of great service to me.

"About two years after, her mother came to see me; it was not that she was dead, but these people when they have so many children and can't raise them all, they give them to persons who will care for them. As she saw how nicely Jane got on she asked me if I would like the next sister. I was then expecting my first baby so I thought I could use another girl that would help. The mother sent me the next sister, which is Cleary; she is now living in . . . at present. After my baby came, the girl's mother brought another Sister, who seeing her two sisters, she also begged her mother to stay. That one name is Susan, she also lives in . . . now. Having room enough and could manage well I did not mind; the poor mother had about 9 or 10 of them.

"Then my Uncle had a son whose wife died and he asked me to keep his little girl. Her name is Anita. Well yes I took her; of course that was another mouth to feed, but where there is bread for 4, bread will be also for 5.

"Then a poor woman died and left 5 little children. After helping the poor soul she died. How could I leave those 5 poor children? I got three persons to take three and behold you I marched home with two, a girl of 3 years and a boy of 8. When my husband saw me coming with two more children, he nearly turned me out, it was too much for him, but I learned that kind words turn away wrath. I showed him how he could use the boy, as at that time he had a great misfortune. He is a jeweler by profession and in blowing the gold a spark flew in his eye and blinded him, so now he had but one eye and that made him very irritable, and cross.

"My aunt adopted a child after her mother's death, although the child's father was well off at that time. My Aunt died, the child went to live with her father again.

After a year the poor little girl came to me one night in a very bad state, almost in rags. I was astonished to see her. I asked her where was her father? She said he was home drunk and that she ran away to come to tell me to please take her for all her father's money was gone and he used to send her to the Saloon to buy rum and that she was ashamed to go in that place. Well I knew that that child had a grandmother, so I told her to run home and that I will do what I know to help her.

"The next morning I went to the grandmother and begged her to take the child. She was a haughty Spanish woman. She said her son did not treat her good and she did not care to have the child. Then I told her to take her and that I will help her, so she did, and the child came every day from morning to night to me. She only slept at her grandmother's. So when I was sending my daughter here to . . . she begged of me to send her too, which I did. She also is here and married and have children. Her name is Assalitta; she is Spanish.

"Now for Grace. Her mother came to get something freed, I believe an earring. She saw I had then Jane my first girl, who was married and had two children. When the woman saw how nicely the two children were, she said, I wish I could get some one to take care of my little girl like you. I answered nothing. In a few days the woman came back with a child in one hand and a valise in another. Before I could realize the woman had put the child on a couch and ran away. I tried to catch her but could not. When I opened the satchel there was the baby clothes and two dollars. After two years she came and claimed her baby. I gave it to her. So that was 10 and I had three of my own, one girl and two boys.

"I came to . . . about twenty-seven years ago. My three children is married. I took my daughter's boy and raised him until he was 10 years. At present he is with his parents.

"I am raising my son's two children. Took them from babies. They are very good children. We are living in a very far town in . . . but we have a school, a fine little Catholic Church. My two girls sing in the choir, and I teach catechism to the little children after Mass.

"I have also my blind husband here with me. The other eye got affected from the first one. Things seems at times very grave, but I have always thanked my Saviour, and I have been able to carry my cross patiently and hope to continue to the end.

"This is how I raised my 16 children."

I owe this letter to the kindness of my editorial associate, the Rev. John LaFarge, S.J., whose praise is in all the Negro churches—and in many others, including the Scandinavian, since he is the chaplain of St. Ansgar's League. Father La Farge observes that it is an excellent example of the kindness and charity characteristic of the race. I quite agree, as all will who really know the Negro. Things would move a little more smoothly if all of us had those amiable characteristics. There is no reason why we should not try to acquire them. True, not everyone can be a Negro; but all of us can be Christians and so live that it may again be said, "See how these Christians love one another!"



## Education

### Catholic Graduate Schools

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**T**HE interest in the opportunities for graduate study under Catholic auspices manifested of late, fills educators with new hope. But the unusual turn which the discussion has recently taken may give rise to regrettable misunderstandings which can be obviated only through a frank appraisal of the present situation, a delineation of the peculiar advantages enjoyed by some institutions, and a realization of the dangers of institutionalism in the field of graduate instruction.

At the 1927 convention of the National Catholic Educational Association, the department of colleges and secondary schools voted to empower a committee to make a survey of the Catholic graduate schools of the United States. This committee was composed of the Rev. Alphonse M. Schwitalla, S.J., Ph.D., of St. Louis University, chairman, the Rt. Rev. Msgr. Patrick J. McCormick, Ph.D., S.T.L., of the Catholic University of America, vice-chairman, and Dean Edward A. Fitzpatrick, Ph.D., of Marquette University, secretary. It has had a somewhat varied career; the interest of the Association did not diminish, however, and the chairman of the committee was requested by special vote each successive year to continue the accumulation of statistics and other data, which would be of interest and value to Catholic educators.

A self-survey was the method employed to secure information. The committee has used three questionnaires, the first dealing with general statistics, the second dealing with courses and instructors with special reference to the criteria for graduate study, and the third dealing with the preparation of the faculty. Even a cursory reading of the 1931 Report would convince the most skeptical that progress has been made in the comparatively few years since graduate instruction began diffusing from a few well-recognized centers. The summary for the five-year period, 1926-1931, throws some light on the present status of graduate studies under Catholic auspices.

It is rather significant that between September, 1926, and June, 1931, there was a decrease in the number of schools offering courses acceptable for the three graduate degrees, M.A., M.S., and Ph.D.; the group of schools conferring M.A. in course dropping from 37 to 23, the M.S. group decreasing from 32 to 16, and the Ph.D. group from 19 to 11. The schools discontinuing were smaller schools, a condition which may have indicated "unsatisfactory experiences with graduate instruction." Yet there were 1,087 more graduate students in 1931, an increase of approximately thirty-eight per cent, accounted for in large part by the growing number of part-time students, full-time graduate students having decreased in number during the five-year period. The seventy-eight per cent increase in part-time students reveals an undesirable trend, since the leisure requisite for creative scholarship is manifestly not at the disposal of students

employed in various capacities, mostly teaching, during business hours. This trend towards part-time instruction emphasizes the fact that the great body of our graduate students are laboring under economic handicaps, which move them to take advantage of facilities at hand, rather than to attend institutions some distance from home. This is a factor which is becoming increasingly important and cannot be ignored.

During the nine-year period, 1922-1931, the number of Doctor of Philosophy degrees conferred increased from thirty-five to eighty-nine, an increase of 154 per cent, indicating that the upward trend is pronouncedly strong. The number of Master of Arts degrees conferred in 1923 was 343, in 1931 it was 584, an increase of seventy per cent. During the same period the number of Master of Science degrees increased from twenty-five to seventy-four, an increase of 200 per cent, reflecting a pronounced growth of interest in biology and chemistry. The total number of graduate degrees conferred increased from 403 to 747, an increase of eighty-five per cent, which is indeed gratifying. It is significant that, though the number of students increased thirty-eight per cent during the five-year period, the total number of graduate degrees conferred increased by only eight per cent. During 1926-1927, one degree was conferred for every 4.1 students; during 1930-1931, one degree was conferred for every 5.2 students. This means that students receiving degrees in 1931 were selected from a larger number of candidates than the number from which they were selected in 1926-1927, or that much greater caution is being exercised in the conferring of graduate degrees.

The committee lays special emphasis on the need for qualitative standards, pertaining not only to the quality of the courses, but also to the quality of the administration, of the personnel, and of facilities. There has been only a slight decrease in the number of part-time instructors employed during the five-year period, while the number of full-time staff members has progressively decreased, dropping from 162 in 1926-1927 to sixty-seven in 1930-1931. Since the ratio of part-time to full-time instructors is one index by which the efficiency of graduate schools may be judged, it is evident that much remains to be done in this direction. Again, the teaching load in terms of the number of students for each graduate instructor practically doubled between 1926 and 1931. This disproportionate increase is bound to have a detrimental effect upon Catholic scholarship. A study of 233 individual academic records of graduate instructors in nineteen institutions in 1929 showed that forty-six per cent held the doctor's degree, forty-five per cent the master's, and nine per cent had either no degree or merely the bachelor's degree. Seventy-six per cent were giving instruction in the field in which they secured their degrees. Those reporting comprised fifty-nine per cent of the instructors in all graduate schools under Catholic auspices, and ninety per cent of the instructors in the institution studied.

There is little evidence of "inbreeding," as determined by such indices as (1) the number securing degrees from institutions in which they are now teaching, (2) degrees

from other Catholic institutions, and (3) degrees from non-Catholic institutions. Each of the three sources contributed approximately one-third of the teaching body in our graduate schools. The mistaken policy of concentrating all graduate study in one university would very quickly destroy this balance with disastrous results.

A number of instances of reorganization and extension within given schools are cited, such as, decrease in the number of graduate degrees because of the development of a consciousness of their scholastic significance, appointment of full-time deans, re-emphasis of the research requirement, appointment of more full-time professors, critical examination of catalogues, increasing appreciation of the differentiation between undergraduate and graduate courses, increase in the number of courses open to graduate students, and better distribution of teaching loads. All of the foregoing point to an increasing recognition of the importance of qualitative standards; that is, "that quantitative standards in education are futile when used as the sole criterion of achievement."

It is heartening to find constant suggestions throughout the reports to the effect that during N. C. E. A. conventions more time and discussion should be devoted "to the problems of graduate study, not merely to the administrative phases, but, what is much more important, to the intrinsic phases, those namely pertaining to the promotion of scholarship and graduate excellence." The reader is told that with regard to the development of Catholic scholarship the situation is hopeful, but that much remains to be done "if the germs of the present are expected to yield the fullest fruition in the future." This will call for stimulation of the spirit of research, the fostering of literary activity, and the provision of opportunities for the intellectually capable but socially less favored student.

Among the hopeful signs we might cite the exercise of greater caution in the conferring of graduate degrees, freedom from "inbreeding," a growing interest in the scientific branches, a decrease in the number of schools attempting graduate studies, concentration of instructors in the field of specialization, and a progressive increase in the number of graduate degrees conferred. The situation is not quite so critical as some Catholic educators would infer, but it is evident that much can and should be improved.

Scholarship is at a premium. The only remedy is an increase in the number of full-time instructors and full-time students. We need laboratories, libraries, endowment funds, and great teachers; but precipitate action will only clog the wheels of progress. The Church moves slowly; the evolutionary character of her institutions must be respected. Let us not forget that only a generation ago the list of accredited Catholic colleges could have been written on a calling card. If we are in a strong position today, it may be largely traced to the leadership furnished by the College Department of the N. C. E. A. The same service may be rendered to our graduate schools through official action concerning the place of graduate school problems within the Association. The Committee on Graduate Studies could then pass on to a policy-

forming stage, thus enabling our graduate schools "to realize their present partially fulfilled promises."

### With Scrip and Staff

THE French elections of May 8 have placed again in rather uncertain power M. Herriot, famous in this country for his anti-Catholic attitude after the War. Though he has to share his laurels with a multitude of strange bed-fellows, there is room for disquiet, especially in the domain of education, where he is commonly identified with the movement towards State monopoly of schools.

Shortly before the election, M. Herriot dropped a hint that the question of religion is the principal source of division among the parties in France. In spite of all their complexity, and their seeming resemblance, he observed, all the parties fall into one or the other of two groups, between which "there is an abyss." This basic cleavage is formed by their varying attitude towards the Catholic Church, as the expression of religion, and particularly towards Catholic education, as the point in which the Church comes most definitely in conflict with the irreligious political world.

French Catholics, of every description, agree that the *line of division* between the hopelessly irreligious elements in public life and those elements which can somehow be looked upon as allies of Christianity is to be found somewhere on the "educational front." But just where does this line of division fall? The Left groups, with which M. Herriot is identified, sponsor a plan for unifying and democratizing education known as the *école unique*, or unified school. This is not, in its concept, the same thing as the *école laïque*, the irreligious monopoly of education, that has been the battle ground of Catholics in France for a hundred years, ever since Lacordaire, Montalembert, and De Caux opened the first *école libre*, or Catholic school. But will the "unified school" *practically* amount to a State monopoly of education? Yes! cries General de Castelnau, far-sighted leader of the National Catholic Federation of France. And if that is so, the "unified school" falls back behind the division line, across which no Catholic can step without treason. No! assert others, names far from insignificant in contemporary French Catholic life. With all its dangers and leeway for Masonic scheming, the *école unique* has some excellent features, which Catholics should recognize in order better to oppose what is genuinely evil. In this case the dividing line falls within the domain of the "unified school," not outside of it.

THE proponents of the unified school claim its necessity for the democratization of French education. Not only elementary, but secondary education as well is to be made thereby available for the children of the poor. The rigid divisions between the classes, which were laid down by the Napoleonic educational system, on the supposition that higher education was only for the ruling classes, leaving the elementary schools for



the ruled, must be done away with. An article in the *Nouvelle Revue des Jeunes*, of May 15, 1931, expressed the opinion that the proposed educational reform had many commendable features, and that it was the duty of Catholics to collaborate with what was good therein, rather than to oppose the proposition flatfooted. The article was signed by twenty-two distinguished educators, most of them attached to the Catholic University of Lille and including Fathers Delos and Sertillanges, O.P., and Father Valensin, S.J. The disorganized state of Catholic education in France was pointed out, and a "national office" of non-governmental education proposed.

In his reply to the article, General de Castelnau pointed out that Catholic schools were faced with ruinous competition by the State, with its free schools, scholarships, and even subsidies to parents for the working time lost by their children being in school. Heavy as are such burdens for Catholics in the United States, they are slight as compared with what was in store for the Catholics of France. "In the name of Catholic Action," wrote the General, "we protest against the waste of public moneys, which inevitably threatens our country if the scheme of entirely gratuitous education is put through." Herriot's previous declarations (March 11, 1931) of respect for non-Government schools, were mere political talk, and in no wise to be trusted. Against the plea of the signers of the Lille article for collaboration, there stood the fact that the principal sponsors of the educational reform, notably M. Ducos, had repeatedly and emphatically given the Catholics, such as M. Bastianelli and the Abbé Chambaud, who had proposed collaboration, to understand that not one penny of the State budget would ever, under any pretense or circumstance, be appropriated for anything but State, non-religious (in point of fact, anti-religious) schools. For the Left cartel, wrote Father de la Brière, S.J., and even for the Left wing of the National Union, this was "an absolute dogma."

The signers of Lille granted the truth and force of these arguments, but still maintained that a certain common ground should be sought, else the Church would be placed in the position of clinging to the class system of education, and of opposing a reform which *in itself* was largely desirable, but derived its evil from the anti-religious ends for which it was being manipulated.

The discussions apparently had lost sight of the difference between merely pedagogical questions, concerning which Catholics might naturally entertain a wide difference of views, and religious interests, in regard to which it was their duty to be united. We have not been without a similar confusion in this country. Both sides agreed, however, that French Catholic education was badly in need of unification and organization.

Two elements stand out in the discussion, of great interest to Americans. One is the emphasis placed on aid to families rather than to schools as schools. As an offset, for instance, to the State monopoly, Father de la Brière proposed a national bureau which would examine the financial needs of families, through scientific methods, and allocate public subsidies and scholarships in their behalf.

Again, the Lille signers insisted that Catholic education must not be forced into a merely defensive attitude, solely as a safeguard for the Faith. The creative, initiative character of Catholic education must be brought out. The Catholic school, and particularly the Catholic college and university, must appear not only as a bulwark against the evils of the age, but as the most vital force of the times for the creation of a better age: as the dawn of a new day; not the sunset of past glories.

THE French have learned through bitter experience that the battle line is not for the nominally Catholic school, but for genuine Catholicism *in education*. Realization of this by the rank and file of Catholics in their great neighbor to the South might have prevented the recent calamities. An anonymous gentleman sent the following missive to us, in question-box style:

If Catholic education is as good as you claim, how do you account for the results of 1,000 years' exclusively Catholic education in Spain producing a population that welcomes a change in the civil government to drive out Catholic priests and educators? The populace is (*sic*) so out of sympathy with the priests as to stand by in indifference while destruction went on.

There is a curiously common fallacy in the "1,000 years' exclusively Catholic education," as if the past were somehow piling up power over the present. Are the living taught by the dead? One might as easily exclaim: "How is it that man, after having lived (let us suppose) 80,000 years upon this planet, still has to choose between four major varieties of cigarettes?" One generation can forget a tradition that dates from Adam.

As for the present generation, this inquirer's difficulty can only hold water if he can show that the Spanish popular schools, besides being Catholic schools in name, have been taught by genuinely Catholic teachers trained in religious pedagogy. Although theoretically a non-Catholic or a person religiously indifferent could not be a school teacher in Spain under the Catholic regime, practically there was nothing to prevent his evading the law by actually omitting religious instruction, or outwardly teaching a religion which he did not inwardly profess.

Likewise, as Jules Berten points out in the Belgian *Cité Chrétienne* for September, 1931, the environment can entirely offset the influence of a Catholic school.

The school is powerless against the social and family environment; and particularly, against the environment provided by the university. Even in Catholic universities, we can see plenty of young men grow indifferent when their religious instruction has not been properly related to their education in secular subjects. The Spanish social environment has been far from favorable [to the preservation of the Faith]. A great deal is said about the faith and the piety of the Spanish people. In point of fact, the great majority of the Spanish people are still believing; but tradition and routine count for a great deal; and, as always, they are apt to degenerate into particular devotions: there is a lack of the Catholic sense.

The liturgical magazine *Orate Fratres*, published by St. John's Abbey, Collegeville, Minn., in its issue for May 14, 1932, quotes a rather drastic confirmation of these concluding words (quoted also by M. Berten), from a report read at the first International Liturgical Congress in Antwerp, in 1930, by the Rev. M. L. Carrera, of Barcelona.

THE PILGRIM.

## Literature

### Singer of the Fatherland

E. FRANCIS McDEVITT

THE greatness of Juan Zorilla de San Martin, Uruguay's distinguished Catholic poet whose demise a few months ago was mourned throughout South America, is a gloriously variegated cloak. Years before his death, he had achieved fame in divers fields when distinction in any one of them would have been sufficient to enshrine him in the hearts of his people forever. Patriot, diplomat, jurist, educator, savant, editor, and bard, Zorilla had expended the long years of life allotted him in the service of many fields of knowledge and endeavor and earned an honored place in the history of Uruguay.

To Uruguay, his greatness may have resided in his prodigious and inexhaustible love of country and his burning apotheosis of her achievements, in his happiest medium of expression; or in his genius as an orator, a scholar, an educator, journalist; or, more than all of these things, in his virtuosity as "The Singer of the Fatherland" that gained for him the chaplet as poet laureate.

To the South American continent, Zorilla de San Martin will always be the impelling, lovable, plethoric poet; not merely the manipulator of rhythmic words and the high priest of the beautiful and true, but the interpreter of South America's soul—a soul that is as yet undeveloped—and the clairvoyant, the prophet of an age that is yet in the store-house of time.

There are many phases to the excellence of Zorilla's art, each in itself a brilliantly cut gem of rarest water. The sparkle of those facets sent forth piercing gleams of genius into the traditional, trite, and dull literature of the period into which he stepped triumphantly, while still a young man, with such evidences of poetic freshness and color as "Notas de un Himno" and "Iturzaingo." His contemporaries gazed with undisguised admiration upon his palpable, exquisitely turned poetic murals unfolding before them like the unraveling of a new era. They heard as the years went by the unprecedented, martial cadence of his eulogistic, epical histories in verse that placed before them in shimmering shades the events and exploits of their forebears that had contributed to the birth and growth of their country from the fearful days under the yoke of the invader, through the heroics of the Thirty-Three, to the battles of Sarondi and Iturzaingo. They saw him snatch the cloying, enervated, and fatuous romanticism of his day, rendered tawdry by its importation from the Old World, from the slough of mawkishness and elevate it into an emotional and spiritual idealism that lent to romanticism a new substance, individual vision, and a better prospect for continuance as a movement. And then "Tabare" was born and the masses listened raptly as Zorilla's master creation, admitted to have been unsurpassed in the Americas, slowly, eloquently recounted the tale of a continent from its beginnings, through its present, on into its future. Although its method was obviously modeled from the gifted manner of Becquer, there was no mistaking the peculiar, in-

tangible power of "Tabare" as a new force in South American prosody, despite the fact that Sarmiento with his "Facundo," Palma in Peru with his "Tradiciones," and Hernandez with the gauchesca "Martin Fierro," had appeared as the heralds of an inevitable divorce of Spanish-American literary ideas from those of the Old World.

But the true nature and significance of Zorilla's work are to be found in the subtle, delicate overtones of his poetry rather than in the limited actualities of his written words. It is in these overtones that we see the art of Zorilla for what it is, stretching beyond his own day and country into the future of the South-American continent. Regardless of motif, theme, or spirit, or of the more evident ideas and ideals in the tangible body of Zorilla's compositions, it is the unscored overtones radiated from his lute that betray a penetration, a vision, a prognostication, a philosophy, that can be only inadequately expressed in the phrase *mundonovissimo*, or New-Worldism. Until we grasp Zorilla's New-Worldism, transcending Andres Bello's autochthonous "hymned blessings of continental unity," can we hope to regard him as anything more than a happy poet of a definite phase in the literary development of Uruguay and the consummate index of a tendency, followed by Spanish-American poets of his time, to break with the past.

From the all-embracing, sententious overtone of New-Worldism were flung out minor themes, minor notes—elegant lyricism, deft hints of the mysterious, the untrammelled purity and beauty of romance. But the *mundonovissimo* is the generating force of every quality exhibited in his poetry and his claim to greatness as the singer not merely of the fatherland of Uruguay but of the fatherland of Spanish America, the New World.

From the *mundonovissimo* of Zorilla flowed his deep patriotic sentimentalism, his clairvoyance, his vaulting imagery and infinite power of projection, in swift and whistling strides, into the mists of the future; his inexplicable aptitude for striking off implications and connotations of unlimited varieties from the mere presentation of a single, concrete, and even familiar idea. From his far-peering into the future of South America, Zorilla's historical powers paradoxically grew, for, to him, history and historical poetry were only the presentation of the causes and prefaces of the events and achievements of the future, an outlook that enabled him to read the future as if it were engraved for him on the skies above the city of Montevideo.

It is only in the light of his New-Worldism that Zorilla's dominating love of the soil, breathed so ingenuously in "Tabare," can be understood as vastly more than the appreciation of natural splendor shown in the autochthonous verse of Brazilian contemporaries. He saw his country as a great element in a great continent of the future, as a red corpuscle that was to flow through the veins of the New World. He revered the soil as the source of that future toward which he was always faced and thus he went to the most promising, greatest flowering of rudimentary nature, drew the Indian from the ground and elevated him as the protagonist in his drama of New-



Worldism. Only the Brazilian, Gonsalvos Dias, could approximate Zorilla's implied, rather than described, conjurations of the beauty of the nature he understood so well.

Strangely enough Zorilla de San Martin was a poetic personage no little germane to modern Spanish-American literature, for he played a leading role in the stimulation and encouragement of the *modernista* movement in Latin America. It might, at first blush, seem incongruous that Zorilla, the poet of clear vision, definite goal, spiritual sensitiveness, the expansive word painter and lover of the colorful, superficial glories of nature, should have at any time, even been associated with the *modernistas*; but closer analysis reveals that the fresh outlook of Zorilla, his realization of the possibilities in the New World, his preoccupation with the plotting of a new continent's destiny crystallized and oriented for his contemporary literateurs their strange aspirations in the new and uncharted world to which their fathers had come. Although his influence on the earlier attitude of the *modernistas*, whose movement was the source of modern Spanish-American literature, was considerable, Zorilla and the *modernistas* soon parted, since the new school lost its objective, turned its back, and began to destroy the birth-right of the past with its many valuable traditions and virtues, while Zorilla utilized the contributions of that past as a foundation on which to build his future continent of "light and peace." He himself said in his preface to "Tabare" that he did not "vainly aspire to the title of creator," but was satisfied to consider himself "an explorer more or less fortunate." He made no violent breaks with the past, but wove its lasting elements into his own tapestry of the future.

Although Zorilla was a devout Catholic throughout his life, was at one time his country's representative at the Holy See, and was prominently identified with the Catholic wing in Uruguay, his poetry shows little of a specifically religious character. His early "Notas de un Himno," revolved about themes of love and faith, it is true, but it is in the innermost texture of his finest work that we find undoubted indications of his ideals and principles. His poetry's implications, its fine balance, its eclectic use of the better qualities of many styles and schools, its prodigality of pure, emotional expression, its glorification of loyalty to country, and its defense of the down-trodden aborigine were motivated by the splendid faith he manifested in his daily life, transmuted to his children, and cherished until his last moments.

#### REVIEWS

**The Unemployment Problem.** By REV. THURBER M. SMITH, S.J., LL.B., PH.D. Milwaukee: Bruce Publishing Company. \$2.00.

This book is among the first to appear in the projected "Science and Culture Series," edited by the Rev. Joseph Husslein, S.J., Ph.D., and the writer does not hesitate to add that this work as well as that of the editor, give ample evidence of a series that will be in demand in every library. After stating the nature of this perennial problem and discussing its early and later developments and causes, the author proceeds to explain the various suggested methods of dealing with it. Is a permanent solution at all possible or shall we have to be satisfied with palliatives? Dr.

Smith indeed urges the use of the palliatives at hand as a practical program for the present, such as public works, employment exchanges, stabilization of industry by an organization of the labor market, and particularly unemployment insurance. However, he does not find any permanent cure in these measures. The only solution worth the name he finds in a more equitable distribution of the produced value among the producing factors in industry, notably labor. With other economists of note he contends that the problem is one of distribution, not of production. This can only be achieved by the cooperative system. The activity of the State, religion, especially justice and charity, a return to the guild ideals of medieval days, at least in spirit: these are the solutions. And he is perfectly right in his contention. Dr. Smith's book is a splendid work, and written in a clear and direct style. It deserves to be placed side by side with such works as that of Douglas and Director.

P. H. B.

**England Muddles Through.** By HAROLD E. SCARBOROUGH. New York: The Macmillan Company. \$1.75.

The American reading public should be profoundly grateful to Mr. Scarborough, London Correspondent and European Editorial Manager of the New York *Herald Tribune*, for this informatively interesting and stylistically charming book on present day life in Merrie England. Rarely does one find a book, treating professedly of the thoughts and habits and customs of a foreign people, so comprehensive in its understanding, so sympathetic in its appreciation, so sane and sensible and sincere in its criticism. Here the whole range of English private, domestic, and public life is presented from the religious, social, economic, and political viewpoint, with a marked absence of the usual satirical superciliousness that does not hesitate to wound that it may please and satisfy. Even when commenting on the obvious contradiction at times between their words and actions, Mr. Scarborough never descends to ridicule, but attributes it to an inconsistency in which they glory rather than to hypocrisy which they emphatically deny. Lest the title of his book mislead, he assures us that the average Englishman not only admits, but has a certain affection for, the phrase, "Muddling Through." We suggest that he could have included the name of Hilaire Belloc in his list of present-day English writers in the field of biography, and Alfred Noyes certainly would not be out of place, in importance, with Masefield and T. S. Eliot in the field of poetry. Americans will not be over pleased to know that English opinion of them is formed to a very large extent from the cinema productions that are transported from Hollywood, a fact interesting if not inspiring. This book will furnish many pleasant hours to its readers. The most rabid Englishman cannot possibly be offended by it, and the average American will thoroughly enjoy it.

J. A. L.

**Looking Forward.** By NICHOLAS MURRAY BUTLER. New York: Charles Scribner's Sons. \$3.00.

It seems to be an opportune moment to advise the American public to pause and ask the important question, "Quo Vadis?" This question, together with several illuminating answers gleaned from the political and social philosophy of Nicholas Murray Butler, is presented in this volume. It is a collection of essays and addresses of the past five or six years, in which Dr. Butler appeals to the Democratic peoples of the world generally and to Americans in particular for self-examination, self-criticism, and self-improvement in an effort to overcome the threat of Democracy's principal foes in the modern world, Communism, Socialism, and dictatorship. His faith in the Democratic ideal is stalwart; his realization of the dangers which now face it, deep but courageous. He points out that the birth of Western civilization, out of which Democracy rises, was directly caused by the Greek desire to speculate on the future, rather than to look back on the dead past, and we as the inheritors of the Ideal must also look into the future if we are to exist. Russia with its plan must be combated by peoples with a plan. The planless Democracy is doomed. We have outgrown the old, comfortable,

settled order of things which died so suddenly in August, 1914, and this new era of unstable transition must mark one of two things for Democratic peoples: advance or extinction. Some of the papers which have been included in this volume seem to be a bit beside the point, but the book as a whole is readable and fraught with seasonable considerations.

J. S. R.

**President and Chief Justice. The Life and Public Services of William Howard Taft.** By FRANCIS McHALE. Philadelphia: Dorrance and Company. \$3.00.

The title to this book is somewhat misleading. One expects it to deal principally with the actions and decisions of William Howard Taft as President and Chief Justice. More than half of the total 318 pages is devoted to the life of Taft outside of the years spent in these high offices. This biography is, however, extremely interesting in itself, and it is entertainingly told. Opportunity, too, is grasped to incorporate within the pages of this book a very excellent letter of Theodore Roosevelt on the fatality of bringing the religious issue into a political campaign. This letter greatly redounds to Roosevelt's fame. It richly deserves wide publicity. The most unfortunate misunderstanding between these two really great men, Roosevelt and Taft, is closely examined by the author and is judiciously and charitably dealt with by him. Practically his entire mature life was given by Taft to the weighty burdens of high public office. In every one of these offices he conducted himself with distinguished propriety and honor. His life is a model worthy of imitation by all American statesmen. It was courageous and admirable. Mr. McHale has made this manifest in every page of his book, which deserves, not merely reading, but attentive reflection.

M. J. S.

**The Imperial Theme.** By G. WILSON KNIGHT. New York: Oxford University Press. \$1.50.

**College Shakespeare.** By WILLIAM JOHN TUCKER. New York: Thomas V. Crowell Company. \$3.00.

**English Shakesperian Criticism in the Eighteenth Century.** By HERBERT SPENCER ROBINSON. New York: H. W. Wilson Company. \$3.50.

The Protean nature of Shakesperean studies is well illustrated by the three books which are here bracketed. At one extreme lies the imaginative interpretation which Professor Knight explains in an introductory paper and then applies in generous detail to the Roman plays, and more summarily to "Macbeth," "Hamlet," and "Richard II." In this view Shakespeare is the supreme artist-philosopher, and the function of the critic is merely to appreciate his underlying life-themes, and the consummate way they are cloaked in appropriate symbols and suggestive melody. At the opposite pole stands Mr. Robinson's dispassionate chronicle of what is a twice-told tale since Robert Babcock traced it and gave it a name in his book, "The Genesis of the Shakespeare Idolatry." Midway between the two is Professor Tucker's competent and readable summary of such Shakesperean scholarship as is requisite and practical for the ordinary college survey. Unfortunately for its chances of popularity, this latest introduction is only one of several almost equally attractive handbooks with the same general scope. In its favor, however, should be counted its splendid chapter on "Hamlet," interpreted in the light of the play's undoubted Catholic background, and a sane and accurate summary of the Bacon controversy. These features compensate in great measure for a too sketchy bibliography and the complete omission of Professor Adams's views in the chapter on the poet's life. Professor Knight's papers will inevitably stir the bile of the dry-as-dust school by a total disregard of sources and critical problems, as well as by the naive assumption of an underlying moral teaching in all of the great playwright's work. Still, where he is not riding his theories to death, or cataloguing the too significant "tempests and music," this interpretative critic does manage to throw some welcome gleams of light on the Shakesperean philosophy and art. After all, the great justification of this "metaphysical" approach is the universal interest it evokes. Mr. Robinson's book is, as has been hinted, of a more disserta-

tional character. Its orderly arrangement and topical analyses will recommend this volume to specialists in the history of criticism.

A. C. S.

## BOOKS AND AUTHORS

**Saintly Lives.**—As the greatest of the western Doctors and also an interesting study in the psychology of conversion, St. Augustine has attracted many modern biographers. One of the latest, Heinrich Lesaar, tells us in a preface penned from the Rhineland how he was persuaded to make the present attempt, "St. Augustine" (Benziger. \$2.70) when he despaired of revising the earlier German life by Dr. Egger. The work is modestly styled an outline study. It is adequately that. The principal writings of the great saint are winnowed for significant biographical data, which are arranged in an orderly and well-balanced way. Unlike too many recent biographers, Lesaar does not dwell unduly on his subject's unregenerate youth. He is more concerned with his later life work as a pastor of souls and a champion of truth. On the other hand, the reader will miss the warmth and color which made the similar work of Bertrand and Papini an inspiration and an adventure. The translation reads smoothly.

The inspiring life of a modern lay apostle, set forth by her priest-brother in a lively French style that has won it more than 130 editions, has been adapted for English readers by Father Marion Habig, O.F.M., in "Maggie" (Franciscan Herald, Chicago. 85 cents). Forced by family circumstances to sacrifice her yearning for a convent life, Margaret Lekeux, frail little Belgian schoolteacher, found time after school to visit the slums of Liège and win back to the practice of their faith the bulk of the Flemish laboring classes, even many infected with Socialism. Her charity, her tact, her boundless patience in her chosen work, were eventually climaxed by the offering of her life as a ransom for her soldier brothers. People looking for practical examples of that Catholic Action so much recommended today should be delighted with "Maggie."

**Poetry.**—In his latest collection of poems, which he aptly styles "At Random," (Parnassus Press.) Father Jerome, O.S.B., gives his readers both variety and deep spiritual beauty. There are lyrics on Our Lord, His Mother, and the Saints. And there is even a tiny drama of six lines. Such verses as Father Jerome composes come straight from the heart, and direct the readers without preachments to the love of God and His Law. The brochure should be in the hands of all lovers of Catholic poetry.

"Lyra Mystica" (Macmillan. \$3.00), an anthology of mystical verse, edited by Charles Carroll Albertson, with an introduction by Dean Inge, includes within its closely packed 496 pages poetry of a mystical nature from such widely different sections of the earth as India and Persia, as well as Europe and the United States. Though one may differ with Dr. Albertson upon the wisdom of some of his selections, there is so much of spiritual beauty here that one can only be grateful to find gathered under one roof the mystical ecstasies of Crashaw and Blake, Herbert and Vaughan, Paul Claudel and Father Tabb. We were disappointed, however, not to discover anything from G. K. Chesterton.

Edwin Markham, dean of American poetry, famous for his poem, "The Man with the Hoe," and now in his eightieth year, has just published a volume of his verse, "New Poems: Eighty Songs at 80" (Doubleday, Doran. \$2.00), which consists of poetry written since his last book appeared some twelve years ago. The book is made up mainly of quatrains, short lyrics, and sonnets, with a few longer poems interspersed. Mr. Markham's muse does not soar to lofty heights; but what the poet writes is clean and wholesome. Mr. Markham's many admirers will, we believe, be happy to possess this, his latest offering.

Dr. Frederick Houk Law, head of the English department of the Stuyvesant High School, New York, has compiled an anthology of verse entitled "The Stream of English Poetry" (Century. \$1.10), which is intended for use in the classroom. The poems chosen by Dr. Law are those which he considers the most representative work of American and English authors from the



fifteenth century to the present day. At the end of each group of poems are questions on the poetry studied by the pupil, followed by a list of fifty poems for supplementary reading, original instructions for writing poetry of this type, and a list of appropriate subjects.

**Biography.**—To stimulate the inert energies of his countrymen into action for the commonweal, Dr. Sun, the first president of the Chinese Republic, in "The Cult of Dr. Sun," (Independent Weekly, Shanghai.) undertakes to demonstrate, that "To do is easier than to know." The exposition is rendered interesting by a host of quaint illustrations and oriental observations culled from such varied fields as dietetics, money, writing, architecture, shipbuilding, rampart engineering, canal dredging, electrical engineering, chemical engineering, and evolution. There is much that is commendable, as well as much that is jejune, fallacious, and positively false. If annotated by a critique such as that of the eminent Sinologue, Pascual D'Elia, S.J., in the Triple Demism, the Cult of Dr. Sun would be worth far more than its present weight in philosophical orthodoxy. Near the end of the book, valuable biographical data concerning Dr. Sun's revolutionary policies and actions are made available to the reader.

We have had official and semi-official memoirs of Mark Twain. The good-natured Irish domestic who cared for the household became a source for an intimate view, and now his daughter, Clara Clemens, tries, "My Father: Mark Twain" (Harper, \$5.00), to show him as his family and close friends knew him, and not the cynical, pessimistic, scoffing agnostic of public estimation. A novel and interesting note is his quoted approval of the sending of his younger daughter to a convent school in France.

"Brother John, a Tale of the First Franciscans" by Vida D. Scudder (Dutton, \$2.50) is not a tale of the first Franciscans but rather of those second Franciscans who, under the names of Spirituals or Zealots, after the death of the sainted Founder came near wrecking the Order by their violent attachment to the extremes of actual poverty and their lack of amenability to discipline. The book is thoroughly Protestant in tone, in its sympathy with self-direction in spiritual things and with the "Eternal Gospel" attributed to Joachim which was the medieval forerunner of Swedenborgianism. Its verbal and imaginative beauty serve rather to overshadow the constructive figures of the Pope and St. Bonaventure who did so much to make the Franciscan ideal a practical power in Christendom and beyond. It throws much light on the real animus of that non-Catholic cult of The Poor Man of Assisi which is such a puzzle to the orthodox. This volume is a reprint of the edition bearing copyright 1927.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALL MY YOUTH. Fredericka Blankner. \$2.00. Brentano's.  
 BEAUTIES OF MOTHERHOOD, THE. Rt. Rev. Dr. Placidus Glogger, O.S.B. \$1.00. Kenedy.  
 CATHEDRAL BASIC READERS, BOOK IV. Rev. John A. O'Brien. 80c. Scott, Foresman.  
 CITY OF THE RED PLAGUE, THE. George Popoff. \$3.50. Dutton.  
 CONSCIENCE. Romano Guardini. \$1.25. Benziger.  
 EUROPE IN THE MIDDLE AGES. Warren O. Ault. \$3.48. Heath.  
 HEART O' THE RULE. Fr. Marion Habig, O.F.M. 15c. Franciscan Herald Press.  
 HORIZON FEVER. Robert Dunn. \$2.50. Boni.  
 LIFE'S PANORAMA. Samuel H. Borofsky. \$2.00. Baggott and Ryall.  
 MAID OF LISIEUX AND OTHER PAPERS, THE. Rev. Albert Power, S.J. \$1.25. Pustet.  
 MAN. Edited by Rev. G. J. MacGillivray. \$2.50. Benziger.  
 NIGHT OVER TAOS. Maxwell Anderson. \$2.00. French.  
 PLANNED SOCIETY. A. George Soule. \$2.50. Macmillan.  
 RIDDLES OF SCIENCE. Sir J. Arthur Thomson. \$3.50. Liveright.  
 SCHOOL OF JESUS CHRIST, THE. Pere Jean Nicolas Grou, S.J. \$3.75. Benziger.  
 STATE FAIR. Phil Stong. \$2.50. Century.  
 VILLAGE AND OPEN-COUNTRY NEIGHBORHOODS. Walter A. Terpenning. \$4.00. Century.  
 WAY OF THE CROSS, THE. Romano Guardini. 75c. Benziger.  
 WHENCE THE "BLACK IRISH" OF JAMAICA. Joseph J. Williams, S.J. \$2.00. Dial.  
 WORLD DISARMAMENT: ITS PROBLEMS AND PROSPECTS. Denys P. Myers. \$1.00. World Peace Foundation.  
 Z MURDERS, THE. J. Jefferson Farjeon. \$2.00. Dial.

### The Kingdom of the Sky—The Devil in the Belfry—The Tragedy of X—Brothers.

The "Kingdom of the Sky" (Macmillan, \$2.50) by Alice Brown is supposed to be the story of a number of people who are plunged into a sudden death. They are thoroughly disagreeable people who seem to have no regard for the ordinary code of morals. A man is killed while eloping with another man's wife. The husband of the aforesaid wife meets death with a woman in a theater fire. Their adventures thereafter are on another planet where they carry with them the same passions that moved them on earth. There is much discussion, little action; but no repentance or punishment apparently for misdeeds. We find ourselves in a strange world without attraction to entice us, even in imagination, to prolong a visit.

A touch of Trollope, a dash of Walpole, and an atmosphere of Dickens make "The Devil in the Belfry" (Dial Press, \$2.00), by Russell Thorndike, a very English story. The Rev. Lord Upnor comes into a title unexpectedly. Eccentric, to say the least, he turns his hobby of bell ringing into his life work. He chooses for his disciples in a bell-ringing tour of Dullchester eight jolly ex-convicts from Princeton Prison. Under his baton they perform all the well-known melodies for eight bells. He falls in love with an old chime arrangement, Herod's Peal, which has a rather sinister reputation. Whenever this wild tune is rung, a murder is committed, and the murderer in each case resembles one of the bell-ringing ex-convicts, who, strange to say, is locked in the bell tower, and, so, has a perfect alibi. Captain Carfax assisted by Macauley, of the Yard, solves this mystery, not without danger to himself. There is an amusing maid, a well-sustained climax; the English is excellent: a good story.

Barnaby Ross has chosen a stage setting for his first offering, "The Tragedy of X" (Viking Press, \$2.00) and the resultant story is very stagey. From the introductory back-drop description of "Hamlet" to the final stage disguise of Drury Lane, the machinery shrieks. The "blurb" gives us the exacting conditions under which the editors accepted this, their first detective story. True it is, "there are no Malay krisses, no sliding panels, no Fu Manchus, no walking corpses." The old "subtle poison," the villain with a triple personality, an amateur detective, deaf as a post, but with an uncanny power of lip reading, who can disguise himself so successfully in broad daylight that he fools even the most observant; all these come into this tale that was to be so marvel proof. Mr. Drury Lane is a near relative of Van Dine—a gentleman, who quotes learned authors. He has a wonderful knack of disappearing when he has found the essential clue. He abstains from action, now and then, to allow the regular police to muddle things a bit that he may come forward and undo their foolish mistakes. There is too much padding, too many improbabilities, too many stale devices, to make this story acceptable to the enthusiast for a good detective story.

The lack of structural symmetry that seems to affect L. A. G. Strong's "Brothers" (Knopf, \$2.50) would be more serious in a novel less compact of the vital essences. It is true that he meanders off course now and again in badly proportioned excursions from his central complication, which develops out of the lives of two violently characterized brothers; but it is a mistake to suppose that his purpose is limited to the narration of a plot. Rather is it the re-creation of an environment, both physical and spiritual, in which the machinations of the subtle Peter against his stupid, brute-strong brother chance to be the focal point. The tale is set on the west coast of Scotland, among an extraordinary breed of fisher-folk whose traditions are law, and whose conventions carry a powerful sanction. With a graphic formlessness that may have been, but probably was not, intended to symbolize the spiritual inarticulateness of his materials, Mr. Strong wanders, colorfully and dramatically, in and out of their lives. He deals in elemental stuff. While his handling of it is perhaps as decorous as it could well be, there will be those whose preference for other planes of contemplation will not be so easily persuaded to a liking of the book.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Villanova's "Endowment"

*To the Editor of AMERICA:*

Your very prominent mention of Villanova College in the issue of AMERICA for May 7 is greatly appreciated; but I am instructed to call your attention to a serious error in your reference to a three-million-dollar endowment attributed to Villanova College on the authority of the "World Almanac." The "Almanac" is sadly misinformed on this important matter. Villanova College has no financial endowment whatsoever. The only endowment enjoyed by the College is that of her unsalaried, Religious professors, whose lives are consecrated gratis to the furthering of educational opportunity.

Not only is there no endowment at Villanova, but the College is actually burdened with heavy indebtedness occasioned by the disastrous fire that in 1928 destroyed nearly all of her teaching facilities. While the reconstruction program of Villanova has given the College a combination of perfect, up-to-date buildings and equipment, it has given her also a legacy of staggering debts. Villanova, Penna. JOHN F. BURNS, O.S.A.

### Evolution and Theology

*To the Editor of AMERICA:*

With Father McClellan's criticism of Dr. Messenger's exegesis I have no complaint, since that is outside my field; but I think he is a little severe in his last paragraph when he says: "Were it otherwise, a volume of the present proportions and qualities could have told us something more to the point than that Dr. Messenger's personal opinions in theology are more or less reconcilable with the evolutionary opinions of no man living or dead." For are Catholics forbidden to form opinions on Evolution or must they confine themselves to reconciling Catholic theology with the opinions of non-Catholics, which are bound to be irreconcilable? This, I think, is the value of Dr. Messenger's book—that he has been bold enough to propose a theory of Evolution of his own, whether one agrees with it or not. That is what we have been clamoring for—productive scholarship, in contrast with mere absorptive scholarship and criticism.

Spring Hill, Ala.

P. H. YANCEY, S.J.

*To the Editor of AMERICA:*

I am glad that Father Yancey has emphasized his point, which is well taken in principle. With more of space at my disposal originally, I would have avowed more expressly my own sympathy with this viewpoint. Catholic men of science (amongst whom I cannot claim the honor of a place) are, with the proper precautions, fully justified in formulating any theory of biological Evolution that may be compatible with faith in Divine Revelation, even though their opinions should find no currency elsewhere.

But I respectfully submit that all such opinions should really concern Evolution if they profess to do so. I think I have been correct in writing: "The irreducible essence of all Evolutionary doctrine is the origin of fertile species from living parents of a different type." If so, Father Yancey's principle remains true in itself without being verified in Dr. Messenger's treatise, so far as I can honestly appraise its value.

Neither spontaneous generation (whether in the first instance or subsequently) nor the Neo-Platonic theory of "seminal principles" has the remotest relation to any transmutation of species. Hence, outside the human sphere, no "opinions on Evolution," however acceptable to a Catholic, can be derived from Dr. Messenger's discussion.

As regards the origin of man, I have written: "Of the first human body such an origin is possible without prejudice to Faith,

but not to be held as positively probable until solid evidence is at hand." Any severity that may seem to attach to my final sentence should at least be judged in the context of its own paragraph. And even at that, when a body naturally generated by infra-human parents must (apart from the infusion of a human soul) be preternaturally elevated to human quality, and this in the case of the male sex alone, it seems to me that not much of the ground is covered in favor of Evolution. Nevertheless, if such an hypothesis can provide a temporary relief to any well-founded perplexity, I have already declined to reprobate it in the name of Revelation.

Woodstock, Md.

W. H. McCLELLAN, S.J.

### Quietism in St. Louis

*To the Editor of AMERICA:*

Here in St. Louis it costs more to be a Catholic than to be a non-Catholic. The principal reason is because our clergy are infected with the quietist doctrine you preach in your editorial, "An Unclean Profession."

Catholics here get no encouragement from their pastors to participate in politics. The result is that in addition to a double school taxation we are faced with the invisible taxation involved in discriminatory assessments, job-letting, contracts, etc. The Catholic St. Louis University (119 years old) pays taxes on its holdings, while the non-Catholic youthful Washington University (which is not in St. Louis) is allowed to pass the taxation on its \$15,000,000 worth of St. Louis realty on to the city at large (which is half Catholic). The non-Catholic Bellefontaine cemetery has a tax-free charter, while its neighbor, Catholic Calvary, has not.

Another drain on us who have to support Catholic enterprises is the forgotten fact that a Catholic, other things being equal, will buy his insurance or auto from a non-Catholic Alderman rather than from a Catholic non-Alderman because with the purchase goes a "drag." This, plus official taxation, jobs, etc., has resulted in tilting St. Louis Catholics' money into the sponsors of the Ku Klux Klan and the Fellowship Forum and away from the Catholic Missions and education.

Really I don't mind helping to carry the clergy (I have and will continue to contribute to the hilt), but if you insist on riding and won't push, please don't drag your feet. Calling politics an unclean profession will keep Catholics from doing their duty in it. If every priest in the world were vicious, the profession of the priesthood would still be holy. If every professor of politics in the nation is vicious, the profession of politics must be judged from other factors than the life of those professing it.

St. Louis.

PATRICK GRANEY.

### God and Physics

*To the Editor of AMERICA:*

The reference in your editorial of May 7 to the statement of Dr. Shepard of the University of Michigan that there was "no scientific proof of a Deity," is nothing more than a further proof that there is no conflict between Religion and Science. Like a great many other inadequately informed persons, Dr. Shepard by Science evidently means physical science, which is merely the recording of observed physical facts. It is obvious that the Deity cannot be contained in a vacuum jar, nor weighed in the physicist's scales, nor analyzed in the laboratory. Physical science has therefore no proof of a Deity, nor, for that matter, of faith or hope or charity, nor of anything else except the things that belong to the material of physics.

"No man hath seen God at any time," said Our Lord; so why should a Michigan professor expect to discover the Divine Majesty in any physiological laboratory? These things are hidden from the wise and prudent and revealed unto babes. It is therefore in the nature of things that a wise and prudent Michigan professor of the physical sciences should, in the plenitude of his wisdom and prudence, entirely miss what has been revealed unto the unscientific babe.

New York City.

W. H. W.